¶ Orations, of Arſanes agaynſt Philip the trecherous kyng of Macedone: of the Embaſſadors of Venice againſt the Prince that vnder crafty league with Scanderbeg, layed ſnares for Chriſtendome: and of Scanderbeg prayeng ayde of Chriſtian Princes agaynſt periurous murderyng Mahumet and agaynſt the old falſe Chriſtian Duke Mahumetes confederate. With a notable example of Gods vengeance vppon a faithleſſe Kyng, Quene, and her children.

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Great is the pleasure of rea-
dyng hystories. So naturall
is to man the delite and de-
sire of knowledge. And as
in all other affectiõs where-
with we are led by instinct of nature, the
wise or vnwise appliance therof by the
rule of reason and learnyng or by the vn-
ruly sway of will and fansie, do make the
same tend either to vices or vertues, to
hurt or to profite, and with the clothyng
of vse & circumstance they take vpõ them
the shew and name of good or bad: so in
desirous hearyng or readyng the actes of
men and monumentes of tymes, the em-
ployyng and directing of knowledge ther-
by gotten, in wise or vayne forme, to good
or euill endes, maketh the difference of
tyme well or ill bestowed, of profit or dis-
profite, & of deseruing prayse or dispraysle.
He that readeth hystories of farre distant
countreyes or farre passed ages, with an
idle vayne lust to heare newes, or to tell
tales, or as it were to spend out tyme, or
to do as those that know no other vse of
readyng but after surfet to winne slepe,
hath lost both his leasure and his labour,
and hath spent them both like a dreme
that flyeth about the fieldes gazyng vpon

floures but gathering no hony of them, & after the fayre day fondly wasted is fayne to be susteined by the labeurs of other, him selfe a frutelesse burden to the cõmon weale. But he that followyng the right rule of wisedome, gathereth profit of euery lawfull pleasure, taketh not onely the beautious sight of the varietie, faireneſſe, proportion, forme & order of those ornamentes of the earth the herbes, leaues, floures & frutes that garnish the fieldes & gardens, but also vseth to his comfort and health the sweetneſſe of their sauor, and worketh out of them to the benefite of his owne life and of the common weale the swéete tasting, the pleasant smellyng, the holesome féeding & healing hony. By that he is him selfe susteined, his neighbours releued, his posteritie preserued, and by cõmon conferẽce the whole societie maintained, with obedience to their owne naturall kyng the minister of iustice & enemie of idleneſſe. Such a reader of hystories digesteth euery mater into his right place and to his right purpose, & therof he layeth vp the store of wisedome for him selfe, and counsell for other, & is made able to shew the true difference of a man from a beast, in that he is not carried by

sense

sense alone to that which either present sight doth offer him, or present hunger or other nede enforce him, but of his owne experience remembreth, or by hearyng of other or reading of bokes he learneth the state of tymes past, the doynges of men, their counsels, their gouernance, & lastly their successes. By beholdyng of those, as in a glasse, he discerneth & iudgeth rightly of thinges present, & foreseeth wisely of thinges to come. Toward the furniture of a man thus disposed, historyes not onely many but in sondry wise haue bene written, and of that diuersitie in forme of writyng names haue bene geuen to such workes & treatises. Some haue set forth briefe notes by yeares & dayes called Annales, diaries and iournales, expressyng shortly what thinges haue happened in those yeares or dayes, with onely notyng the persons, tymes, places & factes. Some for their owne remembrance or aduertising their frendes haue kept commentaries or memorialles, wherein they haue dealt largelier or breflier as their disposition to labour or their leasure haue serued them. Some haue writte treatises or discourses vpon some speciall factes, by way of gathering other thinges to the confor-

mitie of that which they treate of, and ap-
plieng both it and the other to some ende
of persuasion, as some present occasion of
their cause or time hath required. Some
commyng to that worke furnished with
understādyng and learning haue written
such bookes as we call iust & perfect hysto-
ries, either of all times & places, or of all
places for some tyme, or of some place
throughout all times, or of some singular
countrey, commō weale, place, or person,
or of some speciall warre, enterprise, go-
uernaunce, or mater. Those as their pur-
pose hath led them, haue not onely with
faithfulnesse set out what hath bēn done,
but with great art & wisedome haue layd
open the secret intentes, counsels, mea-
synges, & groundes of doynges conceiued
by those whoes actes are there expressed.
They haue described the countreyes, the
persons, the state, the forme of rule, the
lawes, the affaires and managing therof,
the order of warre and peace, the quiet
calmenesse of some times, the trouble-
sommesse of other seasons, either by warre
or sedition, the rayling of the one or other
or appeasing of both, by the ambition or
violence of some wittes or the discretion
& policie of other, the negligence in some,

the

the wantonesse in some, the foule vices in some, the follie in some, the want of counsell and assistance in some, the varietie of successes, and vpon what occasions, and what effectes haue followed vpon sondry causes, as safeties, destructiōs, rising, falling, good hap or miserie, either by pleasing or offendyng God, by takyng ill auantages or neglecting good seasons and occasions, by foreseyng in tyme or hedelesly drawyng of mischieues, by forsakyng frendes and neighbours in necessity, or by timely and frendly assistance: therby both bindyng kyndnesse and gathering assurance, by caring for no warnyngs or listenyng to good vnderstandyng ere it be to late, by hāgyng vpon Gods miracles onely or seruing him with due trauaile & policie, by trustyng to humane wisedome & borrowing vpō the will of God or subiectyng all deuises to the rule of Gods pleasure, by doyng not enough, by trustyng to much, by egall or vnegall distribution of right, by cunning dissemblyng or playne true dealyng & by infinite other meanes dispositions and appliances of times, persons, maters, doynges & chaunces in this mortall life. Such writers haue beside this also some tyme for encouragyng to

ſouldiers, ſometime for appeaſing trou-
bles, ſometime for counſell either for ma-
ter of iuſtice or of policie, or for delibera-
tion to prouide for atteinyng of benefites
or eſchuyng of miſchieues to come, or for
otherwiſe purpoſes, ſet forth Orations in
the name of thoſe perſones whom they
make to ſpeake them, wher of are plentie
to be found in the Greeke authours Thu-
cidides, Xenophon and other, & the La-
tines Cæſar, Saluſt, Liuie, & the reſt. And
in the ſame they ſeme as in their whole
hiſtorie to haue ſerued the vſe of poſteri-
tie, in true declaration of the facte to lay
a grounde for the iudgement of the wiſe
reader, leaſt by miſreportyng of the ma-
ter, the vnderſtandyng of the conſiderer
ſhould be ſeduced in pronouncyng vppon
the ſucceſſe. And againe in the large expli-
cation of ſpech and Oration, both the vſe
of eloquẽce in common weale ſhould ap-
peare, and the maner of applyeng of hy-
ſtories in conſultation ſhould be layd a-
broad for an example to the wiſe readers
of hyſtories, not onely how to furniſhe
their own knowledge, but alſo howe pro-
fitably to deliuer the ſame to the informa-
tion, warnyng or aduiſe of other. Such
hyſtories be glaſſes of experience, ſchole-

houſes

houſes of wiſedome, very prophecies of tymes and chaunces, gouernelles to vertue, terrible threateners and warners to flee vice and follie. In ſuch hiſtories written to ſuch endes, I do not thinke that all the Orations were ſo ſpoken by the parties as they were penned by the reporters, but that ſuch writers ſeruing truth in the factes, haue in the maner of ſpeches ſerued wiſedome and teachyng, & not ſo much told what in what forme was ſayd in deede, as (all true circũſtances of factes eõſidered) what ſuch a perſon might haue fittly ſpoken, the author reſpectyng therin both what ſuch a man might with good ſeruing his purpoſe then ſay, and what in his ſaying the readers in tyme to come were alſo to be taught and might well learne. This kind of exercyſe is both pleaſaunt & profitable. And for ſome example therof, it hath ſemed to tend to good purpoſe to publiſh in our tong theſe Oratiõs folowyng, wherein is conteined mater & preſident of good admonition, & a meane of great efficacie to awaken Chriſtians, & a ſubſtantiall teachyng to truſt in God & to feare ſhrinkyng from the defence of his cauſe and Church. The argumentes are ſeuerally ſet before the Orations. The

firſt, of Arſanes the Perſian, is made after the mater of the hiſtorie as it is reported in Iuſtines Epitome of the hyſtorie written by Trogus Pompeius. Wherein as Iuſtine hath ſhortly knit vp what Trogus had ſet out at large, ſo here is largely dilated what Iuſtine had abriged, the truth of the fact and decorum or cõuenient agreement of the perſons & circumſtaunces alway iuſtly obſerued. The ſecond conteining two Orations, one of the Venecian Emballadour, the other of the Archbyſhop of Duraſſo, are faythfully tráſlated out of Marinus Barletius. The laſt, of Scanderbeg to Chriſtiá Princes, is made as the firſt is, as we thought he might then aptly haue ſaid, & as he ſo ſaying, ſhould both haue agreed with his cauſe & perſon and with our eaſe & learnyng. All is warranted by the hyſtory in effect, though not in forme of euery ſillable or ſentence. As where it is ſayd by Barletius that Mahumet beyng a Prince *Principes Raſciæ contra fidem datam perfidè obtruncauit*, did agaynſt his fayth geuen periurouſly ſlaughter the Princes of Raſcia, we take it frée for deteſtation of falſehed & warnyng to poſteritie, to ſet out at large any moſt periurous maner of murderyng

dering of noblemen agaynſt faith geuen, hauyng alway regarde that it be ſuch as might be truely reported of Mahumet, And where he ſayth that Mahumet ſo did agaynſt fayth geuen, he can not meane any other but fayth geuen by Mahumet, And Mahumet beyng a Prince, that faith can be no other but fayth royall and the word of a Prince, the breache wherof is for the rarenesse, and for the mighty abilitie to do hurt, iuſtly moſt odious, and of neceſſitie in wiſe policie muſt ſtrongly to be reſiſted and repelled with moſt terrible example, or els the fall of that eſtate or deſtruction of mankynde to be ſhortly loked for.

If this ſhall doe good, ether in teaching how to apply, or warning what to feare, or aduiſing how to doe, ỹ labor is wel beſtowed. If other captious conſtructiõs be gathered, their fault is it, and their blame bée it, for whome it was neuer prouided. Let ſuch cauillous expoũders & interpreters, leaue it to truer men to reade it, to wiſer men to iudge vpon it & to honeſter men to take profite of it. Who ſo will draw hiſtories of times paſt further then hee ought, in racking an other mãnes minde he hath ouerſtretched his owne conſcience. Who ſo

so truly touched in like faultes will thinke himselfe to be charged, chargeth himselfe. Who so finding trueth and aduise for his safetie will not thereto apply it, or espying mater for his instruction, will take no fruite of it, shall perish neuerthelesse miserably, but a great deale more worthely. Finally good reader take this rule, that God made all thinges for his glorie, God foreseeth and disposeth the very fall of a sparrow. Therefore all actes of men, and all successes, are to be referred to hys honor. Him let vs serue and trust vpon, him let vs thanke, and to him let vs pray for our most gratious soueraigne, that she may long reigne, and ouerliue Gods enemies and hers, and specially those which enuy her state, and would her place to bee occupyed by themselues or any other that hate the word and flocke of God: and that it will please God (if it be his will) to stablish our soueraigne Ladies throne in lōg peace, & either by his owne mighty hand, or by his worke in her hart, for doyng of iustice, to destroy the rod of forraine and Popishe tyrannye that hee in daunger of succeeding shaketh ouer hys Church, that no enemie of Christ, nor childe of Antichrist, may liue to bring the thraldome of

Mariane crueltie, nor Caracallaes royall periury, nor any of such faithlesse kyndes or races to oppresse the poore Realme of England: & that no Prince fearing God euer trust the vntrusty, specyally those whose Antichristian Popish doctrine pronoūceth open allowance of breach of faith to Christians whome they call heretikes, & whose Mahumetane factes proclayme what is to bee loked for at their handes, & wherto their counsels are directed which God confound. Syla. Mar. Car.

The Argument of the Oration of Arsanes the Persian.

THe Phocœans, Lacedemonians and Atheniens, beyng driuē therto by the outrageous dealynges of the Thebanes, spoyled the Temple of the Idoll Apollo. Whereupon the whole Realme of Greece was diuided into two seuerall factions: of the which the Thebanes & their allyes termed thēselues the holy league, & the Phocœans, Lacedemonians, Athenians and their partakers were termed the confederates

rates agaynſt the league. The Thebanes miſtruſtyng their own ſtate, cõmit them ſelues and their caſe to the tuition of the kyng, whoſe name was Philip of the houſe of Macedonie. Philip hauing erſt layed a platforme and alreadie practiſed certeine ſecret attẽptes for the cõqueryng of the kyngdome of Perſia, and now thinking this to be a fit occaſiõ, as well to reuendge the diſpleaſure that he bare to certein noble houſes, as alſo to diſpatch all lets and incomberances at home, that he might the frelyer go foreward with his intended enterpriſe, taketh vpon him the defence and maintenaunce of the holy league, whereby he gate hym ſelfe great allyances and frendſhyp at the firſt. Neuertheles kepyng neither promiſes, fidelitie, nor othe, he violateth all right and law of God and mã, murtheryng and ſpoyling as well ſuch as he had taken into his protection as thoſe that had ſubmitted them ſelues to him vpon aſſuraunce of ſafetie, by reaſon wherof the confederates draw them ſelues to armes agayne. Wherfore Arſanes the Lieutenant of the leſſer Aſia for the kyng of Perſia, hauyng

per-

perfect intelligence of all Philippes attẽptes and priuie practiſes, and foreſeyng the imminent perill that was lyke to inſue to the kingdome of Perſia, aduertiſeth the kyng therof, and after leaue giuen vnto hym, propoundeth hys aduiſe in coũſell as foloweth.

MY Lordes vppon whoſe vigilant foreſight & prouident care dependeth the welfare of this moſt happie and proſperous ſtate of Perſia, it is not vnknowen vnto your wiſedomes, that the preſeruation & maintenance of Royall ſtates & Empyres, conſiſt not onely in largeneſſe of populous Countreys, in aboundance of treaſure, in homogeneſſe of hoſtes, in faithfulneſſe of frendes, allies and ſubiectes, in valeauntneſſe of ſouldiours, in knowledge and corage of expert Captaines, in politike, ſpedie, and ſtoute execution of thynges concluded, in ſtrength of townes & fortifications, nor in the ſtore of armour, vitell, and artillerie (howbeit that without theis thinges no Empire can continue) but alſo and chiefly in foreſeyng & preuentyng of

miſ-

mischiues that are likely or possible to in-
sue, and in accepting and following oppor-
tunities when they be profered. The cun-
ning Pilote perceiueth the pirries a farre
of, and striketh his maine sheate before ỹ
storme come, and when he findeth the we-
ther fauorable, he clappeth on all his say-
les, and taketh the full benefite of the pre-
sent gale. This hath bin the policie of our
famous predecessors, and specially of our
peereles princes, Cyrus and Darius the
founders of this most renowmed Empire
and this must be the policye of all such as
minde to kæpe that which they thẽselues
haue gotten, or which hath ben left them
by the purchase of others. And doutlesse,
not without good cause hath it allwayes
bin coũted a greater mater to kepe, than
to get: for to win is the benefit of fortune,
but to kæpe is the onely power of wise-
dome. Wee nede not to sæke out old ex-
aumples for prose hereof, let vs but cast
our eye ouer the narrowe seas into Euro-
pe, and looke vppon our next neighboures
the Grecians. The matter is yet fresh in
our eyes, and their wound is yet raw and
not yet growen to a scarre. The one side
(as we sæ) hauing gotten the vpper hand
of their aduersaries and set themselues in

good

good suretie as they thought, were sodenly through to much credulity and trust of the parties whom they had most cause to beware of, put to the sword after peace & faythfull promyse of safty geuen in the worde of a prince, and now lately againe put to new spoile and vtter subuersion for wãt of eschewing their former ouersight. Which lamentable example leadeth me as it were by the hand to the matter that we haue presently to treate of, and is the very ground thereof. For when I behold the thickening of the ayre in those quarters, and the gathering together of the cloudes in the coastes of Europe, considering how small a gale of wynd may bring them hither, and the disposition of those climates to powre out their stormes vpon the feeldes of Asia, I can none otherwyse coniecture, but there is some great tẽpest a brewing towardes vs, which doubtlesse will light vpon vs, if some contrarie wind doe not eyther disperse it abrode, or holde it back among them selues at home. The house of Macedonie crẽping forewarde by little and little (as all of vs know) hath in continuance of time gotten into their possession the most part of ỹ auncient Grecia, in so much that at this day it beareth

the cheef renowme in the hither parte of Europe, & is become terrible or at leastwise to be mistrusted of al his neighbours and surely none haue more cause, if not to feare the Grækes, yet to beware of thē, than we haue. For in the tyme of our aūceters we haue oftētimes greatly anoyed them both at home and abrode: we haue slayne their people, wonne their holdes, sacked & burned their Cities, taken their kynges, possessed their countries, & bereft them of their dominions both by sea and land. They haue done the like with vs in all things, sauing for taking of our kings, and dispossessing vs of our Empyre. By meanes whereof, there is growen as it were a naturall hatred betwene the two Realmes of Persia and Græce. And although there haue bēn diuerse leagues & alyances by mariage made betwene vs: yet notwithstāding forasmuch as no particular salue cā remedie a cōmon sore, the mischief is rather couered thā cured. Old hatred thirsteth alwayes new reuenge, & the rooted rancor that is once throughly setled betwene countries doth so shed it selfe into the veynes of all posteritie, as it may sometymes be dissembled for aduantage or for want of abilitie, but neuer for-

got-

gotten. For it is like the ſmoldring fire of mount Chymera, which boyling lõg time with great buſkyng in the bowels of the earth, doth at length burſt out with violent rage to the hurt of the fieldes wherinto it caſteth it ſelfe. Agayne, whereas in the preſent diuiſion of Greece, wherein Philip of Macedonie now kyng of Greece taketh vpon him as protector of the Thebanes, and defẽder of the holy league (for ſo doth he terme him ſelfe and all thoſe that take his part againſt the houſes of Lacedœmon, Athens, and Phocis and other noble men that ſpoyled the temple of their Idol Apollo): the cõfederates haue ben releeued by our ſouereignes ſubiectes (though not by his graces cõmaundemẽt or conſent) & the fugitiue & baniſhed people are for pitie & humanities ſake receiued & cheriſhed in this Realme: we may aſſure our ſelues that kyng Philip beyng both a ſuttle, ambitious, & cruell Prince, doth horde vp theſe thinges in his hart, as ſtirrãdes to kindle his intẽt of reuenge, whenſoeuer opportunitie ſhall ſerue. For thinges done betweene ſtates & nations, are commonly cõſtrued, not accordyng to the intent of the doers, but as he liſteth to take them which ſeeketh mater of quarel.

Let vs then loke into hym, and into hys present doynges, & consider whereto they tende. First he is a Grecke borne, that is to say, a deadly & vnreconcileable enemy to the realme of Persia by nature. Secōdly he is of the house of Macedonie, whiche hath alwayes maligned the Persians for clayming the crowne of Grece, whereto they entitle themselues by stile, while he holdeth the thing in possessiō. Thirdly he is of a proude and ambitious minde, desirous to aspire, insatiably eagre of reuēge, and thirsty of bloud beyond all measure or belief, & an exceedyng deepe dissembler. Adde hereunto that there want no sollicyters to pricke him forward, by flatteryng him with the successe of his late exployctes atchieued by most shamefull & odious trecherie, now coloured with the name of princely policie. Besides this the state of Persia wāteth no hartburning against it. The Gods immortal haue geuen vs long prosperitie, & peace hath greatly increased our wealth: our good fortune is an eyesore, yea rather a hartsore to hym: enuye shooteth alwayes at high markes: and couetousnes can be staunched with no smal thinges. To the compassing of his desire he wanteth no power: for the Realme of

Grece

Greece which was deuided in olde time, is now wholy vnder his dominion: ỹ countryes of Thrace and Thessaly which somtyme were belonging to the Empyre of Persia, are now recouered to the crowne of Grece: and we haue forgone all our townes which we had on that side of the Sea. Finally, what shal we thinke of this that ensueth? He himselfe is in person in the fielde, with so huge a power, as the like hath not ben rayled heretofore but to annoy some mightye potentate. He hath sent a great nauie of ships and Gallies to the sea, he hath established peace with his neighbours, he hath alyed hymselfe wyth our vtter enemies, hee hath made secret chalenges to the Empyre of Persia, he hath sent priuie spyes into the bowels of Asia, he hath indirectly solicited our soueraines subiectes and alyes agaynst hym, he hath murdered our wellwilers, he hath succored our offenders, he dayly wageth forrein souldyers, he leuyeth still greate malles of money, he is euer sending of Capteines and men of warre into Cappadocia, and (which is the finest cloke of all his deuices) he professeth himselfe the defender and mayntayner of the Thebanes and their holy league. Whereto serueth

all this furniture? who be the aduersaries of this holy league? Is it ỹ house of Phocis? The Lord therof is shamefully slaine and his children are able to worke no reuenge. Is it the king of Lacedœmon and the prince of Athens? They are become his vassalles. Is it the towne of Byzance and the other few townes of Grœce that holde with the Lordes of the confederacie agaynst the Thebane holy league? Alas what are they to so mighty a prince? they cannot hold out long if they haue not help Both the confederates and these townes would fayne submit themselues to hym & serue him, if they might be sure but onely of their lyues, and to escape the imminẽt destruction with safety of their auncient libertie. Seing then that the Grekes being eyther in league or at peace with all their neighbours round about them, haue not as now any knowen enemy but Philip him selfe, and that of those he is not in any feare but well knoweth that they will be quyet if he assayle them not: it is manifest that in taking vpon him the defence of the Thebane league, & so quarelyng with the confederates, he both reuiueth the old grudge & welnere forelworne hatred betwene the Realmes of Persia &

Grœce,

Grēce, & also couertly pricketh, not onely at all such as resisted the Thebanes, or haue had alyance and confederacie with their aduersaries, but also at all such as by any meanes haue succored or relēued them, by sauing them frō his vnmerciful & faithlesse hādes. Of whom bycause we be the chief, therfore he beareth the more malice agaynst vs. For the nature of Tyranny is, not onely to oppresse, to spoyle, and to murther innocentes, but also to hate all such as are not of the saune disposition. And surely where soeuer cankerd hatred, desire of dominion, abilitie to giue the attempt, and sufficient recompence of cost & trauell do mēte, it is not to be supposed but that opportunitie shalbe sought. No dout therefore, but that what soeuer countenaunce Philip make, & vnder what pretences soeuer he shroud him selfe, his very intent and drift is to giue a push for the kyngdome of Persia. Let none of vs beguile him selfe: let vs not imagine that the stale alyances & late leagues betwene our prince & the house of Macedonie, are able to extinguish the old enmitie & new kindled displeasure of the two Realmes of Persland and Grēce: least our eyes be so dazeled with the fond ouerlikyng of

presēt peace, as the mischief light vppon our heades, before we perceiue it commyng towardes vs. What account soeuer we on our part make of leages, (as certesse we haue from auncient tyme had alwayes a singular religion and conscience in obseruyng them, and so would I wish we should do still, for there cannot be to much honour and reuerence giuē to faithfull alyances and true meanyng leages) surely he sheweth him selfe to make none accoūt at all, nor to passe further of them than to serue his owne turne. Hath he not twice within theis twelue yeares plighted his fayth before the Gods immortall, & made faythfull promise afore men, that the confederates agaynst the Thebanes should with frē forgettyng of all former quarels inioy lyfe, libertie & goodes, as if there had neuer bēn any iarre betwixt them? How wel he holdeth his couenaūt, our hartes lament to see, and all men that haue any pēce of cōmon humanitie in thē abhorre to heare. For (as it is wel knowen) he set not vpon them like a valiaunt champion in the field, for he durst not doe that, neither did he charge them with any crime to execute them by way of iustice like an vpright iudge, for they had done

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no fault: but as a butcher that gathereth shéepe into a pinfold to the slaughter, or as a Wolfe that falles vpon a flocke whē they be folded: and as a fowlar that allureth byrdes into his nets with baytes and pyping: so did he foade his noble men into securitie with vayne promises and dissēbling lookes, and cruelly murthered them without mercy, whē they thought thēselues in most suretie, yea and he spared not the grayheaded, he pytied not the silly infantes, he reuerenced not the chast matrones, he had no regarde of the young Damsels: but as it were in contempt of Gods and men, & to the vtter derogation of princely maiestie, he imbrued his wicked handes with the slaughter of his most faithfull & trusty subiectes, onely bicause they were to good and vertuous for so vnnaturall a monster to reigne ouer. Moreouer, triumphyng in his outragious crueltie, he layed the dead bodyes of noblemen, gentlemen, inferior sort, men & women (a horrible, vnkyndly, & beastly spectacle) wounded, mangled, defiled, hemyred, & naked, vpon a heape before his palace, like a quarrie of Déere at a generall huntyng, for all the world to gase vpon.

Now then, may we hope that be wilbe

a faithfull league fellowe towardes vs, who hath ben so faithlesse & cruell towardes his owne? May we thinke he will stād in feare of vs, who despiseth ỹ Gods immortall? Or may we beleue that the hungrie Lyon will lye still whē he seeth a fitte pray before his face? I could the easelyer be induced to that opinion, if he had not of late (for all the league that is betwixt vs) sent Captaynes and men of warre priuilye into Cappadocia, to annoy the frontyres of this kingdome. Now then, seeing that there is no trust in him, with whom we haue to deale: seeing that he seeketh priuy practises to annoy: seeing he woundeth our cōmon weale indirectly through the sides of our neighbours: shall we sitt a sleepe til the fowlar haue cast his nette ouer vs? shall our league serue him to cut our throates, and shall it not serue vs to defend our liues? Unwise are they that end their matters with had I wist, specially in matters of state: It is to late to shutte the stable doore when the steede is stolne. Let vs preuent the mischife in hys pryme before it grow to farre and become vncurable. Hee is no good Philition which trusteth so much either to his cunning or to his good fortune: that when hee

seeth

ſæth a canker breéding in the bodye, deſtroyeth it not at the firſt, but letteth it runne till it haue taken rote, to winne himſelfe the more prayſe by healing it afterward. There commeth more harme to kingdomes by too much ſufferance thã by too much wareneſſe. This ſore is already waxed proud, it ſwelleth, it is growen to a head, and daily it wil feſter more and more, and if it be not loked to betimes, it will (I feare) become incurable. There is none other likelyhode, but that early or late we muſt haue warre with the Græ-kes. Whether to our owne behoſe or to theirs, there ſtandes the caſe. The choiſe is yet in our owne hãd: either to purchaſe peace and mainteine quietneſſe to our ſel ues and to all our poſterity, or to make our enemies lords ouer vs. Philip is now at variance (as we ſæ) with his own coũtreimen: he is worthely behated of them for his monſterous cruelty, and truſtleſſe infidelity: all kinges deteſt him as the diſparagement of their ſtate: all his neighboures lothe him as a miſhapen wretche againſt nature: and the Gods are angry with him for violating their ſacred maieſties. If we ſend a power into his coũtrey he ſhall not be able to reſiſt vs: for ẏ freſh

remem-

remembrance of his horrible doings shall dismay him, the falling away of his owne people shal discourage him, the revolting of his Cities and fortresses shall weaken him, & the vengeaunce of the Gods shall hunt him frō place to place till it haue cōsumed hym. His subiectes being weary of his intollerable yoke, pray night & day to ỳ Gods for deliueraūce, & waite for some good Prince to take them into his tuition. And who shall be so welcome to them as our king, in whose dominions they haue had safe refuge from the sword of their homebred enemie, and whose clemencye they know to be farre passing all expectation. Againe diuers of the regions hauing tasted of the sweetenesse of our Persian libertie in the time that we had soueraintye ouer them, and finding our gouernment to be lighter then a fether in comparison of their present bondage, do long to be vnder our iurisdiction agayne, the rather for the continuall felicity which they perceiue vs Persiās to liue in. Thus are all things ready to make with vs, & to make against him, and we may confound hym with his owne weapons. For how can he looke for truthfulnesse at their hands, whose trust he hath so often disapointed by treasō? But if it seeme not good to worke thys

way,

way, for infringing the league that is not yet openly broken, as I will not greatlye urge that point, though it would be most for our profite: yet may we play the Cretanes with Cretanes (as their owne proverb sayth, and as we commonly say): let us set the Hares head against the Gooses giblet: He workes wiles with us: Let us worke wisely with him. And now while the Pig is proffered let us hold open the poke. No league can or ought to barre Princes from succouring the oppressed, or frō ayding such as willingly yeald thēselues into their protection, & specially from doing those thinges, which being left undone there is left no likely possibility of safety to those Princes that should haue taken better hēde in time. Those sort of men whom he now pursueth with fire & sword, are our deere frendes, and we haue hetherto mainteined them. Their case is common to us, and so is taken to bee by their Prince. If they smart, let not us looke to laugh: If they decay, let not us looke to stand: If they be ouerthrowne, then haue at us, our staffe standes next the doore, when perils are commō they would be repulsed with common power, because they brēde common mischiefe. I like not

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to haue that fire ſpred ouer into Aſia for want of fewel to fede vpon at home. We are not vnacquainted with the nature of the Grækes, we haue had to long experience of them. Geeue them leaue to cõtend with vs out of their owne countrey, & we ſhall neuer bridle them. But let vs hold them play at home by ſuccouring the oppreſſed part: and then ſhall we be ſure to kæpe them alwayes at ſo low an ebbe, as they ſhall not be able to annoy vs, and we ſhall cõtinually be arbitrers of peace and warre at our pleaſure, to the benefite of both the countreys. The like occaſiõ was offered and taken in the time of our great graũdfathers by the valeaũt Artaxerxes ſurnamed the long hand. The two noble houſes of Lacedœmon & Athens fell at debate & mortall warre, wherin the houſe of Athens beyng ouermatched & brought vtterly vnder foote, ſought refuge and ſuccour at our kynges hand: and he releeued the Athenians both with men and monye aboundantly, where through it inſewed that he both diuerted the warre that was intẽded and already begon by the kyng of Lacedœmon againſt the Realme of Perſia, & alſo in ẏ ende had all Greece in ſuch wiſe at his commaũdement, as he made

peace

peace at his own pleasure. In which deed of his this is worthy to be remembred to his perpetual fame, that as he ouerslipped not any opportunitie which might make for the safety of his owne estate, so he oppressed not the country with any bondage but left it in such peasible libertie, as we haue had the lesse annoyance and better neighbourhode of those euer since vnto this day. My counsell therfore is, that we should lay our purses together, that we should ioyne hands with the cõfederates, that we should spare no cost nor eschew any peynes for the suppressing and quenchyng of this common fire. Necessitie inforceth vs to this warre, except we will seeke our own destruction, and betray our trustie frendes to their and our common truthlesse foe. And therewith all it is iust, and honorable, yea & also easie. We shall stand in the defence of faithfull and loyall folke agaynst a kynde of people in whom there is neither fayth, nor truth, nor regard of commõ humanitie, so palling malicious and spytefull, as they can finde in their hartes to indure any miserie, rather than to suffer their aduersaries to liue in rest, (their aduersaries are all good and godly men, yea & euen the Gods themselues)

nes) and are of farre more furious and bloudthirsty nature, thã the hungerstarue Tyger of Armenie, or the shebeare that is robbed of her whelpes. We shall stand in defence of innocentes, agaynst a most cruell and mercilesse Tyrãt, against a deceitfull and double dealing foe, agaynst a trothlesse truce breaker & false forswearing kaytif, agaynst a captious spye nother trusting nor trustye, against one that weyeth frendship by profit & not by faythfulnes, a betrayer of his owne subiectes, and a hater of honour and honestie, an enemie of vertue, a staine & canker worme of princely maiestie, a very helhound and monster of nature, fraught with all wickednesse and worse than wickednesse it selfe. The intelligence of these thynges commeth not by vncerteine report from a farre, neither is it gathered by gessing cõiectures: he is heere at hand & hard vnder our noses, we behold his doynges with our eyes, & we may in maner feele & grope them with our fingars endes. They can not be denyed, the whole world seeth thẽ, and wisedome willeth vs to impugne thẽ. It is the common case of all princes and all people, to set hand to the suppressing of Tyrantes, if they will be counted iust

and

and righteous. For if faithfulnes bée taken awaye, if troth shall serue to worke trecherye, if the word of a Prince be but winde, if will may go for law: what shall become of the worlde? Must not common weales néedes decay? Must not mankynd néedes come to confusion? For if the head whiche is the lyfe and stay of the bodie, betray the members, must not the members also néedes betray one an other, and so the whole body and head go all togither to vtter wrecke and destruction? The renowmed Darius the sonne of Histaspis, the repayrer of the drowping empyre of Persia, thought it not inough to minister iustice to his owne subiectes, but also to his euerlasting glory) made warre vpon Polycrates the Tyrant of Samos (who in those dayes was infamous for cruelte and outrageous doynges though not comparable to our féendly Philip) and taking him alyue hung hym the same daye in the place where he had committed hys cruelties: a notable exãple of iustice for all iust princes to follow. Also the Greekes them selues do boast of certeine Princes of theirs as of Theseus, Hercules, and Agamemnon, and commend them wyth immortall prayses for taking away & for

executing of wicked Tyrantes. Let vs not be ashamed nor holde scorne to follow the Counsell and example of our enemies where it may doe vs good. Whither we be minded to prouide for our safetie by inuading the tyrant, or els by ayding the cõfederates, or both, the way is easie for vs and the Gods haue set vs opẽ a brode gate For on our enemies behalfe, it appeareth sufficiently already by the former processe of this whole discourse, that although he haue great numbers of people, yet hath hee few hartes, and consequently little strength: the best of his Capteines are in armes agaynst hym, the wisest of his Counsellers wot not which way to turne them. For they know that the haynouser that mens offences are, and the greater that their contempt is agaynst the Gods, the sorer is the wrath of the Gods against them: and the sorer that the Gods are displeased, the lesse power haue men against the Gods.

Philippe and his complices shall bring with them into the field a stingyng remorse at the remembrãce of their former wickednesse, and the Ghostes of them whom they haue traiterously murthered shall sting the feare of vengeance continu-

ally

ally in their faces, so as they shal finde no meanes to shift them from the hel of their giltie consciẽces within, nor lurkinghole to hide them from the terrour of the heauẽly wrath from aboue, nor way to scape from the sword of Iustice pursuing them by the hand of man. Finally which way soeuer they turne them, heauẽ and earth, themselues and theirs shalbe against thẽ. But vnto vs on the cõtrary side all things are fauorable. Our souereine is singularly beloued for excellent clemency and other princely vertues, not only of our souereines owne subiectes, but also of al forein nations. The Gods do tender him as their deare frend and child, as by many their miraculous preseruations hath appeared. He is riche of treasure, strong in men, prouident in care, wise in gouernement, garded with faithfull hartes and sage counsell, at peace with hys neighbours, in rest at home, so well stored with armour, bittell, munition, artillery, as none of hys predecessors hath been the like, so as there resteth nothyng but resolute constancy in noble and necessary actions. The king of Cappadocia is verie younge, and they that haue the gouernment of him are our frendes. The former competitors of that countrey are in oure

owne cuſtody, and the faction of the Armenian rebellion is extinquiſhed. The Capteines of the confederates are either with vs here to vſe as fitte inſtrumentes for our purpoſe, or practiſing already in the enemyes land to anoy hym: and beſides the poore exiles that are eſcaped hither, we haue moe truſty frends and moe good harres in our enemies owne Court, than our enemy himſelfe hath.

Thus haue the Gods offered all opportunities into our handes, and in a maner put victory to our mouthes, there wanteth nothing but expedition on our behalf. It is a true prouerbe, that a man may bring a horſe to the water, but he cannot make him drinke. Let vs not be as horſes and mules that muſt be ſpurred and whipped forward by the ryder. Let vs ſtrike whilſt he yron is whote, the tide tarieth no man and the nature of occaſion is to ſteale away vnawares, not without leauing of a continuall hartſore, yea ſometimes of an incurable wound behind her, ſpecially in matters of ſtate. If we ſuffer this gate to be ſhut vp, behold what a nũber of inconueniences are like to inſue of it. Firſt our preſent wellwillers which by our ayding of them might haue ben made

our

our cõtinual frendes, shalbe abandoned to the spoile, & therfore iustly cry out against vs as betrayers of them into their deadly enemies hands, a fit meane to prouoke ỹ indignation of the Gods against vs. Here vpon it will folow that other nations wil trust lesse to our frendship, and ware wery of our aliance, so as if we stand in need of succour at their handes (as who stands vpon so sure groũd that he may not slide, or who is so strong and mighty as he may not haue nede, yea euen of hys inferiour: we shall make them either to forsake vs vtterly, to be against vs, or to aide vs so faintly and skãtly, as it shal turne finally to our benefite, because we so scantlye ayded them. Herewithall it will come to passe, that the whole company of the confederates, (who being now offended with the present wrongs, and with the oppression of their auncyent and glorious liberty, could well find in their hartes to shake of the yoke of tyrannie, if they had a sure staffe to stand by) hereafter being subdued by force, or persuaded vpon good assuraũce of safety, shall willinglye consent wyth Philip to seeke the assiuagement of their present griefes, in the reuengement of their old harmes and late renued vnkind-

nesse. The Athenians shall call to mynde againe the battaile of Marathon and the destruction of their countrie and citye by Xerxes and Mardonius. The Thebans, Plateans, and Phoceans, will bethinke them of the burning of their Cities by the Persians, & of the misery whereby some of them were faine to seeke new soyle to dwell in. The Lacedœmonians and Achæans, will loke backe to the maime of their owne state, and to the restitution of Athenes by the puissaunt Artaxerxes. The Macedonians, Thracians, & Thessalians wil disdayne at the former subiection of their Countries to the Crowne of Persia. Finally all the Grækes will renue the remembrance of the displeasures that wee haue done them in old tyme, and therwithall long to be reuenged of vs for leauing thē so lately in the briers. Thus shal we bring the whole house (the whole mischief I meane) vpō our owne heades. For may wee thinke that Philip (whose vngratious fingers itch to be doing with vs already) will hold himselfe within the bondes of Grecia, when he shal haue neither inward nor outward enemy to kæpe him play on that side of the sea? May we hope that the long continued hatred of

Græce

Gréece will then die, when it shall be of most habilitie and finde fittest opportunitie of aduengement? Shall we beleue that so many thousande men of warre that haue bẽn inured to the spoyle, noseled in bloude, and allwayes enuious of our state, will then forbeare the swéete soyle of Asia, when they shall perceiue thẽ selues in best possibilitie to obteine it to their profite & honor? Beleue it who list, I can not, for I sée to many things in our state wherewith to allure an aspiring minde, and the kyngdome of Persia is a sufficient reward for a conquerour. And therfore whensoeuer Philip hath pacified his owne Realme, so as he may leaue no backefrendes behinde him: then will he surely poure out the tempest of his wrath vpon our land, like as the great Riuer of Nilus beyng sodeinly increased with the molten snow from the hils of Æthyope, breaketh out of his bankes, and ouerfloweth the whole land of Ægypt. For it is not the subduing of the confederates nor the winning of Bizance and the other townes of Thrace, that can satisfie so vnsatiable a cormorant. Great foules loke after great prayes. It is the kingdome of Persia, beleue me it is the kingdome of

Persia, that Philip aimeth at, and which he will one day giue a push for if he can. And in what case shall we be then? We shalbe fayne (which the Gods forbyd) if the warre be drawen hether and not diuerted, to behold the burning of our villages, the sacking of our Cities, the spoyling of our coūtreis, the slaughters of our gentlemen, the slauerie of our commons, the ravishyng of our maydens and matrones, the destruction of our dearest thynge, and a thousand other displeasures and vilanies, whiche shall inforce men to say (though all to late) would God the counsell of Arsanes had bēn folowed. And if we happen to be ouercome in the field the warre being in our own coūtrey, thē farewell our good dayes. We haue no holdes nor fortresses of strēgth to flee vnto till we may recouer a new power. Our neighbours whom our vnfrendly dealyng shall haue alienated from vs, will peraduēture receiue vs for humanities sake, but not releue vs that we may recouer. So shall we be left desolate of frendes, and either come into most miserable bondage with our coūtrie, or at least wise liue in sorowfull exile which is litle better. Moreouer, our own subiectes and Cities in such case being appalled with the misfortune of the

time,

time, shall either for feare or for hope of
fauour, reuolte to the enemy, according
as it commonly falleth out, that loke
which way fortune swayeth, that way do
the multitude incline, as the rede that is
beaten vppon with a vehement wynde.
And I pray the Gods that in so great and
populous a countrie as this is, there may
not be found any that will prefer the filthy
lucre of a little gold before honest loue of
their countrie. But admit we ouercome
him in battell in our owne countrye: will
he cease his enterpryse for the losse of two
or thre fieldes? will he come so slenderlye
accompanyed, as to be driuen away for
one or two discomfitures? will he assayle
vs but only in some one place at once? Do
ye think that our old enuiers the Cappa-
docians shall not be sollicited agaynst vs?
Yes, & all others that may by any meanes
anoy vs. We shall haue our handes full,
and to full. And although that at length
we ouercome them all & driue them quite
away (as if it should come to that point I
pray the Gods we might, and I hope we
shoulde) yet would they leaue some print
of there being here behinde them. There
was neuer yet any great woũd so thorough
ly healed, but there remayned some scarre

of it a good while after.

Thus your Lordshippes haue heard myne aduyce concernyng the broyles in Greece, and concerning our present state which I doubt not but your wisdoms will so prouide for, as it may continue longe tyme in honour and safetie. Onely this I repeate for a cõclusiõ, that in such weightie cases delay breedeth daunger, and it is not good to be carcles whẽ our next neighbours house is on fire. It is farre better to be enuied than to be pitied. I would not haue our realme to rew afterclaps. I had leuer opportunitye should bee taken, than wished it had beene taken. I haue sayd.

Philip king of Macedone hauing bene made Protector of the Thebanes holy league, pursued the benefite of that occasion, till he had so yoked all Greeia that he left them vnable to recouer their auncient estate & libertie. Toward the atchieuing of which his suttle enterpryse, hee was not a little holpen by the flattering & salable tongues of sondry corrupted orators and traytors, preferring their owne ambitions and gaynes before there due zeale and loue to their countryes. The honest and eloquẽt Demosthenes that gaue

warning

warning and disclosed the suttle purposes of king Phillip, was not regarded. The Grecians themselues gaue ayde and seruice to their owne destruction. And while the one ioyning agaynst the other, vnder distracted opinions of honor to their false gods and idoles, and with deceaued gredinesse to reuenge old displeasures and quarels, and with some vaine hope of some small encreases by part of the spole, they raged in ciuile and mutuall warres, neglecting all aduises and warnynges, reiectyng all true meanes of firme peace, and (that worst was) hauyng by many breaches of promise and by vntrue dealyng, left no possibilitie of credite whereupon any assured reconcilement might be stablished, both fondly and wretchedly put their owne neckes in the halter of seruitude, together with the powr Phocœans and the other confederates, who were enforced for lacke of power in them selues, or ayde from other, to yeld to the craftie & cruell victors fraude and outrage.

In the meane time, the king of Persia not regardyng the aduises to the effect abouesaid, neither remembring both the old and also late quarelles that Philip did beare in hart against him, nor fearing the

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Macedones ouergrowing in strēgth, sate negligēt with his wanton court at home, while Philip by augmētation of victories armed his will with power, to proceede with the plotte that hee had long before layde for inuading of Asia.

Afterward Philip him selfe the vntrue and vniust Prince, through high indignation conceaued agaynst him for not doyng of iustice, and for mainteining villanie of life vnpunished, in one of his capitaynes and ministers of his cruelties, was in hys greatest securitie and glory, most worthely in him that suffered it, though traiterously in him that did it, sodenly and openly slaine, euen in the presence of those whom he most hyely trusted, in the middest betweēn his sonne and his sonne in law, and not without suspition of theyre good likyng, and specially of his next heir and successor, to an eternall document ỳ a traiterous tirant can haue none to trust vnto, and hath euer those most vntrusty whose seruice he hath vsed to vnfaithfull and vnmercyfull doinges.

But although Philip himselfe was so preuented by slaughter, yet his next heire pursued the enterprise. Alexander the great being heir to the same Philip, now

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free from feare and acombraunce of Grecia at home, set vpon the kingdome of Persia, the kyng wherof had now by not ayding of Grecia pulled the whole weight of the warre and of all the Maedonians fresh and proud violence vpon himselfe & his owne empire in Asia, where he might haue diuerted it to haue bin spent to Alexanders greater hardnesse, and his owne good assurance in Europe. Which because he did not in time, his land was destroyed his wife and children taken, hys crowne lost, himselfe slayne, all Persia brought to ruine and slauery. An euerlasting lesson to Princes to kepe peril farre of if thei may, to succour their distressed neighboures, to beware of those that haue geuen examples of infidelitie and of deepe reachinge dissimulation, and to take heed to themselues betymes.

GEorge Castriot, sonne of Iohn Castriot, was afterward for his valiauntnesse surnamed Scanderbeg, which in our toung signifieth Alexander the Lord, or Alexãder the Great: not much varieng from the like sound of our owne lãguage. For in some part of this realme, Alexander is called by

cor-

corrupt cótraction Saunder. And Beg amóg the Turkes ſignifieth great, and a Lord or a great man, as in the office of Bellerbeg: and with vs byg is alſo great. This Scanderbeg breakyng frō the Turkes ſeruice, recouered his fathers dominion in Epirus otherwiſe called Albanie, which countrey is it of whiche ſometime Pirrhus was, and of whiche are thoſe Albanois that wee haue ſeen in this realme, of whō ſome did ſerue kyng Henry the viij. at the warre in Fraunce, when Boleyne was conquered. Hauing ſo in ſhort tyme with incredible induſtrie wonne again his inheritaunce, he was for his excellent proweſſe by common conſent of all the Lordes of Epirus choſen their chief Prince and ſoueraigne. He floriſhed about the yere of our Lord. 1543 and a good ſort of yeares both before and after. He long continued warre with the great Turkes, Amurathes the father and Mahumetes the ſonne. He ſlew diuerſe of the great Baſſaes and capitaines of the Turke, with infinite multitudes of their people. He twiſe expelled Amurathes out of Epirus, & at the later tyme enforced that great

tyrant

tyrant to dye for ſorrow, bicauſe he could not winne Croia, but was fayne to leaue it with diſhonour. He droue out Mahumet alſo with ſhame, not only at both the ſayd iorneyes when he came with his father, but alſo whē him ſelf inuaded Epirus, at all which three voyages the Turkes army when it was leaſt was aboue C. thouſand men. He continued the warre aboue xl. yeares. He prepared to haue ioined his forces with the kyng of Hungarie and noble Iohn Huniades. But hauyng the paſſage denyed and ſtopped by George the traitorous Deſpote of Myſia other wiſe called Raſcia, through whoſe coū trey his way did lye of neceſsitie into Hungarie, he could not come in time, but that in meane ſeaſon the Chriſtiās ioyning battell before his cōmyng to thē receiued the great and lamētable ouerthrow at Varna, but with ſo bloudy an victory to the Turke himſelf that the Turke was enforced to ſit quyet a good while after, with moſt playne proofe of greate likelyhode of auoyding that great calamity if Scāderbegs power might alſo haue been preſēt to their aſsiſtaunce. The life and doinges

of

of this noble Prince Scãderbeg are set out in Latine by Marinus Barletius of Scodra, out of whom foloweth here translated into Englisth the discourse of a suttle practise of Mahumet the Turke intẽdyng mischief against Christendome: how he fearyng the force of Scanderbeg to interrupt his other attemptes if he should ioyne with other Christiã Princes, first by crafty meanes promises and persuasions of good and peaceable meanyngs not onely to Scãderbeg, but to all other Princes the professors of Christian faith, he obteined to make peace and league with Scanderbeg. And the same once obteined he did in dede surcesse to make open warre vpon Epyrus, but fetched a further compasse about, hee assayled Scanderbeges neighbours and those whom Scãderbeg in tyme past had defended, and from whó Scanderbeg also in tyme of neede was to looke for societie and succour, and by whom (if they were subdued) Scanderbeg was without all dout to be most perilously accombred and endangered. Thus peace was gotte with this fraude, that howsoeuer Scãderbeg did not expres-

ly capitulate for other Christians, yet bicause the Turke made the cause of his seking that peace to be his weriues of warre with Christians and hys desire to lyue in quyet with them, and that Christians were the instrumentes to procure it, Scanderbeg could not be persuaded but that not him selfe onely but also his Christian neighbours by whom he receiued and was to receaue ayde in all necessities shoulde enioy the fruite of the same peace, whome otherwise no doubt he woulde neuer haue betrayed and left destitute, both for the common faythes sake, and for necessarye policye, knowing in what likelyhoode he stoode to neede the an other time, who either subdued must in tyme to come enuiron him as enemies, or vpon articles of peace be likewise tyed frō relieuing him, or departing on euen hand or victors recōpence him with the like vnkindnesse. So was the peace like Cydippes apple, a snare in forme to an entrapped mynde, conceiuing the peace intended farre more generally and largly than it was by the letter expressed, or by the tyranne pursued. For while by that peace Scander

beg deceaued, was made a looker on of his neighbours harmes and his own daũgers, while he held himselfe against the meaning of the league to be tyed by the sillables of the league, frõ seruing Christ and defending his Church and people, the Turke made warre vpon those dominions of the Venetians that bordered next vpon Scanderbeg and by whiche Scanderbeg was to bee enclosed in perill, and forclosed from succour, And the Turke caryed with a forewynde in that course against the territories of the Venecians in Epyrus and Dalmatia, and hardly conteyning his malicious courage against Scanderbeg, till fitte opportunitie dyd still nowe and then by aduise of olde Duke George the Despote, pinche Scãderbegs frendes, sowe him quarels at home, & so diuert his mynde to other necessities, and specially prepared mater to occupye him vpon other borderers & neighbours. And the Turkes subiectes caried with incklings of their maisters affection, had made a roade into the vtter part of Scanderbegs dominions, and ministred secret ayde to his enemyes, whereof Scanderbeg cõplayned. The Turke finding his pur-

poses

poſes not yet ripe to be broched, and ſeeing that becauſe he had yet wonne no land from the Venecians whereby he might beſet Scanderbeg as he entẽded, he diſſembled for the tyme, and gaue Scanderbeg fayre wordes, wyth laying all the blame frõ himſelfe vpon his ſubiectes, ſaying that it was done without his knowledge, and by certayne about hym without hys aſſent. The caſe ſtanding thus, while Scanderbeg ſaw the perill, and in doubtfull amaze betweene conſtruction of words and apparaũce of meaning, wythdrew his power frõ doyng any thing to the eſchuyng of the commõ perill, the Venecians ſent theyr Ambaſſadours to treate with hym to take parte in the warre with the reſt of Chriſtendome, whom he meant in the league to haue partakers with hym of the fruites of the peace. Accordyng to whiche true meanyng, beyng not hid, but the euidẽt ſemblance to the whole world on both partes at the tyme of the makyng of the ſame league, ſo many wayes ſo apparant, as it needed no expreſsyng in letters, nor can now be compted a deuiſed cauill, the league

ought in truth (ſayd they) to haue on both ſides been kept, and ſo to be expounded: beſide occaſiõs of breach on the Turkes parte well knowen to Scanderbeg.

The maner of dealyng herein, as it was done in deede, and the Orations of the Venetian Embaſſadours, and of the Archbyſhop of Durazzo, whó for his great credit with Scanderbeg, they had entreated to ioyne with them to perſwade hym, do here truely follow in Engliſh as Barletius hath writtẽ the ſame in Latine.

KIng Mahumets Ambaſſadour, who had been with Scanderbeg in fortie dayes afore to treate for peace, returned to him again with his Princes letters for the confirmyng and ſtablishyng therof accordyng to Scanderbeges owne mynde and demaundes. Upon the receit of which letters Scãderbeg callyng his Captaines and officers about hym, read them openly vnto them. Who gaue their conſent together to ſtablish peace with Ottoman, acnouchyng the ſame to be both honorable to Scanderbeg, and alſo very behouefull & profitable for his Realme. Wherefore a

league

league was made betwene Scanderbeg and the Turke, and peace euery where proclaymed through both theyr kyngdomes to the reioycement of all their subiectes. And the same league was kept faythfully on either part for a certeine time. But afterward the truce breaking Turkes, in whom there is neuer any trustinesse, gaue occasion of a breach of the peace. For they first inuaded the marches of Scanderbeg, and draue away a great bootie with them. Of the which deede Scāderbeg complayned to Mahumet by letters & messengers: who answered that he was not priuie to it, and in excuse seemed to be very sore displeased with the matter, that his mē of warre had done it without his commaundement or consent: and therfore he made him restitution of many thynges againe. About the same tyme the Turkes wasted the borders of the Venetians in Morea. Whereupon, the Venetians, who were Scanderbeges confederates & very deare frendes, sent vnto him their Ambassadour Gabriel of Trinisa, exhortyng and intreatyng hym to make warre vppon Mahumet, which thyng he might iustly do for somuch as the Turke had alreadie broken the league and vio-

lated his fayth. This Gabriel commyng before Scāderbeg, spake thus in the presence of him and of his Lordes.

RIght high & mightie prince, our cōmyng vnto you is not, (after the maner almost of all such as come of Ambassade,) to exalt you with prayses, nor to aduaūce the worthinesse of your coūtrie, the antiquitie of your progenie, and the excellencie of your noble doyngs with deserued commendacions: for neither do I thinke that any mā, were he neuer so eloquent, could easily do that: neither doth the state of the present tyme sæme to suffer the same to be done with comlynesse. But our comming is rather to exhort and persuade you, and moreouer to intreate you, to cast and bend the sight of your mynde (which is alwayes wont to espye a farre of, and to loke and perce through thynges to come that lye yet in couert) vpon the peril that hangeth ouer Christendome, and vpon the mischief that already begynneth to bud & burst out, & is lyke to ouerspred all Europe within a while, if it be not met withal betimes. For you may be well assured & out of all dout, most noble prince, that whereas the trecherous &

wylye

wylye Tyrant could pretend no naturall intercourse of loue betwene the Turkes & Albanes, his makyng of peace with you is nothyng els but vtter falshode & dissimulation, that when he had first subdued the residue of the Christen kings & Princes that are your neighbours, (for he saw hym selfe to be held at the staues end, yea and ouermatched by your maiesties puissance) he might aduance his power & dominion further, & turne his warres vpon vs also. We see already that after this barbarous Prince had once made peace with you, and saw him selfe safe & quyet frō warre and anoyance af your hand, by & by he turned his force agaynst the Palciās and Tribals, & put them to wracke. That done he conquered the Sclauons & ouerthrew the Thracians, and deposing the Grækes from their Empire, wonne the kyngdome of Trebizond increasing still his strength, and aduauncyng his dominion further & further. And nowe breakyng the couenaunt of peace, and violatyng all right, he wageth warre agaynst vs. He hath forrayed both your countrie & ours farre & wyde. Behold Prince Scanderbeg, how well the barbarous Turke kæpeth promise with you. He hath reised

warre, he is entered into armes, he pro-
voketh you alreadie to battell, & vttereth
his meaning and outrage without couer-
ture. Are theis thinges to be quietly put
vp: should you yet still hold your peace:
must you yet still trust the Turke: must
you yet still trust to his courtesie, while
he maketh hauocke of Christendome and
vtterly destroyeth vs, whereas vnlucky
warre were better than so dishonorable a
peace: Thinke you that the infidell hath
so sone forgotten the shamefull death
whereunto you draue his father to his
great dishonour: matche here withall the
slaughters and calamities of his armies
Capteynes and Lieutenauntes whiche
you haue put hym to. The sauage and
cruell Mahumet thinketh of all theis
things, he myndeth them continually, he
setteth them day & night afore hys eyes,
and he desireth & longeth to be reuenged.
But alas most noble Prince, he worketh
wyles, beleue me he worketh wyles, he
vseth the sleight of his auncetors, he prac-
tiseth dayly how to wynd about you and
to catch you by his deceites and policies.
Hetherto hee hath flattered you to ceasse
from warre and to lay awaye weapon,
that he might go through with his owne

warres,

warres, and oppresse & cast down the rest of the Christen kinges & Princes that are about you, of whom he saw none able to withstand his force but onely you. And now after he hath subdued all the others vnto hym, and all thynges are fallen out as he desired, hee turneth vnto you. He bendeth hys battailes at you, to make cleane riddance of you & all your subiectes and kyngdome, & then to swallow vp vs, and to satisfie his owne barbarous rage. Therefore most gracious Prince, what should you linger any lõger? The matter is come to that poynt, that you must haue Mahumet either your enemye or your Lorde. Let vs also enter into armes agaynst hym, let vs incounter force with force, let vs ioyne battell with hym. He prouoketh vs to warre, let vs giue him his handes ful of it. Let vs burne & spoyle his countrie as mãte is we should, and let vs not suffer our selues to be intrapped by his wylinesse and policies. For the false forsworne kaytif intendeth & practiseth nothyng but to oppresse vs one by one, till the state of Christẽdome (whiche God forbyd) beyng bereft of counsell and cõfort, may be yelded into his hand without any stroke strikyng, and the common

libertie of all men be past recouerie for e-
uer: whereas if he see vs knit our selues
together, he will be afrayd of our force, &
shunne our power: or if hee will needes
venture vpon vs, it may be his chaunce
to go away vãquished. But if he finde vs
separated, he shall easily ouerwhelme vs.
So ouermightie is he alone at this day.
Therefore let vs not suffer this plague,
this infection, this sore to be in Europe,
which doutlesse will ouerspred and fester
the whole countrie if it be not preuented
before hand. For you know well inough
the wyles of the Ottomannes, you are
well acquaynted with theyr crastes and
policies, whereby they shift out all their
mater, and bryng all theyr greatest ex-
ploytes to passe. What man is able O
most victorious prince, to recken vp the
wicked and haynous doynges of this most
cruel tyrãt, who in that poynt farre sur-
mõuteth all his auncetors, as the person
that cannot bee satisfied with the dayly
slaughter of his own subiectes and nerest
frendes, & also longeth to imploy all his
force agaynst our state of Venice, whiche
(as your maiestie knoweth) hath al-
wayes ben buttresse and bulwarke of the
Christen fayth, to the intent that when

hee

hee had once ſhaken, broken, and ouer-
thrown that, he might alſo ſtrike downe
not onely the Albanes, but alſo the other
nations of Chriſtendome, and trample
them vnder feete. But this is not the one-
ly thyng that the cruell and outrageous
tyrant intendeth, though it be very great
and vnable to be abidden among mẽ: But
alſo to deſtroy the right fayth and to for-
bid men the way of euerlaſtyng ſaluatiõ.
For he is in a wrong bor whoſoeuer hee
is that beleeueth that Mahumet deſireth
not rather to waſt and vnpeople the coun-
tries of the Chriſtians, than to treade
downe the true faith, and to rote it vtter-
ly out of mens hartes. What then? God
God what may we chriſtians hope for at
this beaſtes hand, ſith that both in beleefe
and all kind and trade of life we be vtter-
ly diſagreing and ſtraungers from hym?
Therefore O inuincible prince Scander-
beg, ỹ chãpion & ſoldyer of Chriſt, make
ſpeede, make haſt, away with delayes,
diſpatch the imminent miſchiefes and pe-
rils from thy ſelfe and from thy necke.
Take heede to thy ſelfe, take heede to thy
ſtate and kingdome while thou mayeſt,
(for now thou mayſt if thou wilt) before
the miſchiefes and perils caſt thee downe

and

and ouerwhelme thée. For if they once light vpon thée (which God forfend) thou wilt wish and shalt not be able. Therfore to my seming it is far better for you, and more for your ease, to prouide before hád, than to séeke remedi and redresse after the receite of the wounde when the stroake hath hit you. Prouide therefore, prouide, most excellent Prince, out of hand, that the outrage, rancor, pestilentnesse, and venim of Mahumet may not infect, defile and marre thée, who doubtlesse seeketh, prepareth, and practiseth nothing but to toll you to trusting of him, and then cruelly to leade you to death and destruction, as who is & alwayes hath ben an vnderminer of Christēdome & sheader of Christen bloud, & a deadly hater of the Christs & right beleuing fayth, which he studieth & indeuoreth night & day to defile, cut of & vtterly destroy by all the meanes he cā. To the maintenance and defence wherof, against the rage and crueltie of this woode & butcherly tyraunt, Christ (whose champion and soldier your inuincible maiestye is termed) together with the state of venice, who take you for their Prince, doth call and intreate you. Gold, siluer, men of warre, and whatsoeuer els is needfull for

such

such exploites, we promise and profer vnto you aboundantly. Wherfore most gloryous prince, gird vp thy selfe out of hand bring thy Souldiars into the fielde, set thy battels in order, draw thy sword, put thy speare into the rest, and geue charge vpon the Turkes, the vtterest enemies of the true faith, whom thou hast allwayes easily ouercome, and whome likewise to ouercome, there is a fatall and heauenly power geuē thee by God from aboue. For surely if we preuent him not soner, he wil out of doute infect and marre all. For you know already the wiles of the Turkyshe kinges, you know their craftes and policies whereby they shift out all their matters, and bring their greatest exploytes to passe. And agayne, O most victorious Prince, who is able to rehearse the wicked and heinous factes of this most cruell tyrant, wherin he surmounteth all hys aunceters, as one that can neuer be satisfied with the slaughter of his trustye subiectes and neare kinsfolke. Therefore to conclude, what may we Christians who are straungers to hym in belēfe, & differ from him in all kinde of life, good Lord, what may we hope for at the hand of this beast?

When

When hée had made an end of speaking, Scanderbeg, not that he wist not what opinion to be of, but because hée was wont to doe nothing without the aduise of his men of warre, called his Captaynes and officers together, and debated a long tyme at large with them whether he should consent to the Venetians, and make warre vpon the Turke or no. All which were of opinion in any wise not to make war against him, because he refused to make open warre with Scanderbeg, and had restored the most part of the booty which his souldiers had (as he auouched) taken out of Scanderbegs territorie, rather of wantonnesse, and through a certaine loosenesse of souldierly liberty, than otherwise. By reason whereof the ambassadour of Venice receiuing this answere, and vnderstanding their mindes, departed from Scanderbeg, in great heauynesse for missing of his purpose, and in his way went to Paule Angell Archbishop of Durasso (whom he knew to be a man of very great credit, & that there was nothing so great and hard, which he was not able to win them to when he listed) to trye if the Archb. would take vpō him to deale with Scanderbeg and his officers, to enter in-

to

to armes against the Turke, and to make warre vpon him, for hee hoped vndoutedly that Scanderbeg and his mẽ of warre would easly be wonne to the Venecians request. The Archb. being a very great fauorer of Venecians, did in honor of theire Senate goe immediatlye vnto Scanderbeg. This Archb. was an Albane, borne of the house of Dziuasti, the sonne of Andrew Angell aforesayd. He was a man indued with great wit, singular eloquẽce, and excellent learning, both in diuinitye, and humanitie, verye well seene both in Greeke and Latin, notable for the grauity of his life & cõuersation, and exceeding earnest in the Christen religion. And Scãderbeg had him in singular reuerẽce for his modesty, and for the excellency and great vprightnes of his lyfe: and all the Albanes and Epyrots gaue eare to hym & honoured him as an Dracle. Immediatly vpon his comming to Scanderbeg, al the captaines and souldiars were called together, whom he indeuered to perswade to take warre in hand against Mahumet, by such an Dration as this folowing.

THe diuine Plato, most victorious prince, affirmeth that cõmõ weales, king-

kingdomes & Empires be then happy, & throughly blessed, when they chaūce to be gouerned by the best & wisest mē. Which thing we sæ in open light at this tyme to be come to passe among vs Albanes, who are gouerned by you alone, a most sage & gracious Prince, & most inuincible Capteine. And therfore, not wout good cause, all the kinges & princes, neare about and bordering vpon you, haue for your valeantnesse & singular actiuity, chosen you alone for their captein and generall, as a man sent vnto them from heauen, to defend their realmes and kingdomes from the Turkish outrage & barbarous cruelty, who haue alwayes hæn hitherto singularly and honorably defended by your power and wisedome, and by the valeantnesse of your Capteines and men of war. Which thing Mahumet that suttle and crafty vnderminer and fearce persecuter of the Christen religion perceiuing, and longing to satisfie his inspeakeable hatred conceiued against the Christians, hath brought to passe by his Turkish traynes wilnesse, that you fel to compositiō with him by making a league, to the end that you might ceasse your warres, and hæ bee no more troubled by your power, which he

was

was sore afraid of, for the dispatch whereof he easly graūted whatsoeuer articles of peace liked you best. But alas most noble Prince, who seth not that the barbarous tyrāt hath wrought all these thinges with you by barbarous trechery, & that his making of peace is but a policye, that hee might first dispatch the other kinges and Princes that are your neighbours, and then turne againe vppon you as hee hath done already? For where are the Princes of Rascia? where are the kinges of Sclauonie? where is the kingdome of Trebyzond, which supplied Constantinople, become? Now, euen now a late he hath turned against you, and breaking his leagus and faith, hath wasted your countrie farr and wide. He troubleth and breyth youre league felowes with cōtinuall rodes. For who (O noble Prince) is able to vtter this most outrageous tyrantes vnmeasurable spite agaynst you? Thinke you that hee will leaue the death of his father Amurathe, the sorrowfull slaughter of hys hostes, the sleyng of his capteines, and the killing of his generalles vnreuenged? Do you truste the wordes and promises of this beast? do you admit his excuses? will hee kepe touch with you? will he keepe fayth,

which he neuer had, nor neuer kept with any man vnto thys day: God God, who is able to rehearse the wicked doynges of this moste cruell tyrant? Nevertheless I thinke it against reason to wrap them vp in silence, for so much as it is a certeine honest pleasure to inuey against a sinfull and wicked person, and to hale forth the workes of mischiefe into the light, and to call thē by their names, to the intent that other mē may absteine from vice & lewdenesse for feare of shame. Therefore lyke as vertue is not to be left without prayse, so is vice to be left without dispraise. For like fruite is receyued both of praising the good and of dispraysing the euill. And therefore it is good right and reason that al naughty and wicked men should be ill spoken of. But so much the more is this Tyrant Mahumet to be ill spoken of, bicause he excelleth & passeth other mē in naughtinesse, whose life, manners and doynges I will runne ouer as shortly as I can, to the end they may be better knowē vnto you, & that you may shun thē. Mahumet was borne of very base & vnhappy stocke, & of very meane parents, in that nation which beyng the worst of all barbarous nations, is alwayes wōt to fleet frō place to place.

Mahumet their Prophet.

For

For whereas the Scythians aboute Maeotis are the barbarousest of all barbarous people, he is reported to haue bene borne in the baselt & dishonorablest place among them. For Scythia was his countrie, and the village of Otmanach was his birthplace, from whence the house or family of the Otmannes taketh his original, which glory to be counted slaues. So is there nothing more shamefull and vyle then hys auncetrye. His father Amurathe therefore, for whō it was not lawfull to reigne by reason of his auncetrie, for so much as he was of ỹ house of Otman, which was borne to bondage and alwayes giuen to slauerie, inuaded the kyngdome of Asia & other Realmes by craft and wickednesse & increased and inlarged them all and so far aduaunced his state which proceedeth from a beggerly and lewde beginning, that as now he is vnable to weeld his owne greatnesse. And to the intent I may also come to his conditions: this Mahumet is of great strength both of body & minde, howbe it of an euill and lewde disposition, an enemy of mankind, a common foe to all men, a sheader of bloud, a workemaster of mischiefe, a welspring of all vyces, a furtherer of death, a father of all naughtinesse,

nelle, and an insatiable manslear. Who being issued of such auncetors, and retey-ning still his barbarous & vnmeasurable cruelitie, hath euermore cõtinued still one man in his crabbednes all his lyfe long. From his youth vp his pleasure hath ben in warres, slaughters, rauishmentes and debates, and in the same hath he spent his yong yearrs. Of courage he is hardye, wylye, variable, a fine coater of any maner of thing, a coueter of other mẽs goods, a burner in his owne lustes, and a desirer of things immoderate, incredible, and vnmeasurable. First therefore there greiue in hym a desire of gayne and afterward of dominion more than can be expressed. His mynde was stayned with euill tatches. Neither was he cleare frõ wicked lustes: but was a filthy adulterer and a deuiser of vices which eue nature it selfe abhorreth. This is the same Mahumet which for desire to reigne murdered his owne brother. The princes of Rascia & the king of Bolna he slew by trecherie, and their kinsfolk he partly caried away into bondage and captiuitie, and partly put out their eyes, or maymed them in some part of their bodyes. What shall I say of others, vppon whom he tryed all kindes of torments, in

so

somuch as it should seme he would wreke his tæne vpon himselfe if he wãted others wherein to doe it, so cruell is that nature of hys, and his ouerboyling anger can neuer be satisfied. For his hart being vncleane to Godward, & spytefull towardes men, doth alwayes imagine mischief, esteming frendship or enemitie not by desert but by profit, nowhere keeping measure, no where keping modestie, committing shamefull and cruell thynges both against frendes and subiectes, spoylynge Churches both openly and priuely, vnhalowing holy things, defiling all things, snatching all things, plucking all thyngs to him, confounding shame and chastitye, and heauen and earth together. Hath he not subdued, slayne, and caught prisoners almost all against his leagues? And therefore what nouelty is it, most noble prince if a truce breaking Turke kepe no promis with you, seing he is stained with all kind of vices, and holdeth still the sayd wickednesse and trecherie by inheritaunce from his auncetors? Wherfore beleue not the tyrant, neither trust you to his wordes & promises: but withdrawing frõ all frendship with him, thinke the peace to be broken which he himselfe hath first cut a sun-

der and dissolued, and forslow not to pur-
sue hym with warre for fauour towardes
hym. Prouide, prouide quickly for your
selfe and for your realme, that the Turke
surprise not you and yours by treason and
sutteltie. The wyly For imagyneth no-
thing els, the lewde cankerd carle practi-
seth nothing but how he may ouercome &
oppresse the fayth of Christ, for the which
you (as you know) haue determined to
labour and trauell continually, and also
swore the same, yea and I remẽber well
that you haue oftentymes said, that you
were borne and begotten for the defence &
maintenaunce therof. Wherfore then (by
your patience) haue you layd weapon a-
way? Why suffer you the fayth to be op-
pressed by a tyrant, while your souldyers
myndes become lazie by idlenesse? Haue
you abandoned the cõmon welfare? haue
you renounced the warres? haue you cho-
sen to liue onely to your self? Thinke you
there shall ensue small perill to your selfe
by so doing? Shall a valiant and auncient
Captaine in battell sit stil with his armes
folded one within an other? alas for shame
shall men sée the corage of a prince which
was sometyme liuely and lustie, become
now lazie and vanishe away through idle-

nes?

nes? But your frend Mahumet loytereth not, he becommeth not drowsie with idlenesse, but he watcheth, he laboureth, he bestirreth himselfe, to dishonour the Gospell of Christ, to sinke Peters shippe, and to rend & teare Christes coate, folowing the footesteps of his aunciters and the traditions of his false prophet, who charged his people to persecute Christianitie with all egernesse, as a hatefull and vnholye thing, and to shed the giltles bloud of the Christiãs without pitie. By reasõ wherof thys tyrant hath alwayes persecuted ẏ Christen faith most sharply aboue others: against whom, if you who are the inuinciblest of all Princes, doe not out of hand arme your selfe, rayse your power, and make warre vpon hym, vndoubtedly all men will déeme you to be fearefull, cowardly, and geuen ouer to slothfulnesse. Know you not that all ẏ Christen kinges and Princes together with our most holy Pope Pius the chiefe Bishop of the world are conspired together agaynst thys tyrãt, whõ they are fully determined (by Gods helpe) to pursue to the vttermost, till they haue driuen him quite and cleane out of Europe? A pardon is already gone out from the Pope, and published through all

Christendome, wherein all Christē kings & Princes are willed to take armes wyth the Pope against the king of Turkie, and behighted forgeuenes of their sinnes for so doing: In consideration whereof your frendes the Venecians with their Duke and whole Senate, and their armies, as well by sea as by land, together with our chief Bishop, doe call and cry vpon you to this against Mahumet, & make you their Prince, Captaine, and Lieutenaūt general of all the whole host of Christendome. And assone as the pope shalbe passed the seas & entered into Durasso, he is determined to proclaime you kyng of Albanes Epirotes, as ỹ worthiest persō to whō the chief charge of this warre was cōmitted. Therfore most happy Prince Scāderbeg what doest thou? Why makest thou delay? Either thou must forget war and battel for euer, and receiue the yoke, or els thou must nether in valeauntnesse nor in painfulnes geue place to this partie, with whom thou must haue to doe for the souereinty and dominion of all. Pluck vp thy corage and strength, call together thy capteins and colonels, assemble thy people & subiectes on all sides, intreat the kynges and Princes that are confederates wyth

thee

thée, set thy battels and bandes in aray, follow the company of the faithfull, and the congregation of al the christians, obey the high bishop, and get pardon for thine own sinnes and the sinnes of all thine armye. Behold, the Venecians haue sent mee to tell thée these thynges, and to perswade and exhort thée to match thy power wyth their power, thy ensignes with their ensignes, and thy battels with their battels. For as you know, the Venecian Princes are right christian, bountifull, and very puissant both by sea and lande, and they promise and profer vnto you aboundance of gold and siluer. Wherfore Lord Scanderbeg, play the*Scanderbeg in deede, thou glory of princes, geue thou the first onset vpō the barbarous infidels wyth thy power, inuade thou his marches strike thou thine enemy in feare & terror, which hath prouoked the first by breaking the league and violatynge hys promise and peace. For all lawes cry out, and all duties permit that no promise shold be kept with him that kepeth none himself. Therfore goe boldly, I say go boldly before the Christen armye, assayle thou the enemye first, proclaime generall war against the Infidel, & make way before hand, against

* That is to say Lord Alexander.

the high bishop come. For lo ỹ pope Pius, loe thy Venecians, loe the Frenchmen, Spaniards, Flemmings, Hungarians, Bohemians, Polonias, and all Christendome foloiu thee and assist thee. By reason wherof it is not possible that the Infidell should be able to withstād so many kings and Princes, and so many hostes and armyes, and therfore hee must be fayne to take himselfe straight wayes to flight and to get him quite and cleane out of Europe The Turkes pride shall not auaile hym, neither shall his wonted wiles, treasones and policyes help hym. But by the way I must put in mind, and you your selfe must wisely forecast it, that the guileful Turk foreseeing all these thinges, wyll by and by send messengers and ambassadoures to you to alure you to lay aside weapon, and to kepe the peace with him, which he hath broken with you. But regard not his mischeuous nature, shut & stop vp your eares against his inticementes. You know the mans disposition already, ye find well inough what he is, and you are as well acquainted with the wiles of the house of Ottoman, as any man is whosoeuer is best acquainted.

Ma-

MAhomet the ambitious, ſuttle and cruell Prince, continuyng his purpoſe to encreaſe his wicked ſect & to enlarge his dominiós, ſeyng him ſelfe vnable to atcheue that purpoſe ſo long as Chriſtian princes were vnited in myndes and forces againſt him, reſorteth to his accuſtomed auãtage. He practiſeth to bynde ſome Chriſtiãs whoes ſtrength he moſt feared, with band of league and peace, whiche he iudged they would ſincerely obſerue, him ſelfe alway reteynyng a periurous mynde to breake fayth when it ſhould be for hys profite ſo to doe. So had he done in his peace with Scanderbeg wherof in the former Oratiós is made mention. For ſeyng, that while Scanderbeg was his open enemie in warre and employed his dayly ſtrength vpõ him, he could do nothyng to the Veneciãs, he durſt not attempt any new enterpriſe in Hungarie, & his allye the falſe Chriſtiã Duke of Myſia could not reſt in quyet, much leſſe in abilitie to anoy Chriſtendome at hys pleaſure, but that Scanderbeg was euer ready with his ayde to ſtãd betwene him and the Veneciãs, to aſsiſt the Hungariãs,

to

to make way through Myſia with fire and ſword, and at euery neede to defend the Churche of God: Mahumet firſt practiſed to oppreſſe him by ſtrength and treaſon, and by accõberyng Scanderbeges own countrey, one while with inuaſions, an other while with warre of his neighbours, an other while with ſeditions and conſpiracies of his owne frendes and Capitaines and nobilitie agaynſt him. Vnder promiſe of a hye mariage, endowed with hopes of crownes, and great wealth, & the poſſeſsing of Scanderges owne land and inheritaũce, the Turke allured Ameſa the greateſt duke vnder Scanderbeg in Epyrus, and Scãderbeges owne kinſman, and whom Scãderbeg with great loue and indulgẽce had ſuffred, yea and aduanced to riſe to the greateſt credite in that land among all eſtates and ſpecially the cõmons of that Realme, both by authoritie and offices to him cõmitted, and by his kinred to the Prince himſelfe and alliances to the moſt of the nobilitie of the land, which eſtimatiõ duke Ameſa had him ſelfe alſo hyely augmẽted by great vertues that otherwiſe

were

were in him, ſpecially ſuch as were apteſt to winne affections of the multitude. This Duke Ameſa was ſo by this traiterous Prince Mahumet ſeduced. He promiſed him the mariage of his owne neare kinſwoman after the diſpatchyng of Ameſaes owne wife, hee promiſed him forein ayde and force of men to ſtrengthen his rebellion agaynſt Scanderbeg, apoiatyng hym both nũber and tyme and place where they ſhould arriue, with ſufficient furniture of all meanes and prouiſions to atteine his wicked purpoſe, & he promiſed him the ſucceſsion and crowne of Albanie to him and his heires for euer, which yet God wote the tyraunt neuer truly intẽded, but fully determined, if by this meane Scãderbeg could haue bene made away, to haue ſhortly after eaſily diſpatched poore Duke Ameſa & quickly ioyned whole Albanie as a prouince to his own Empire. And not only he ſo miſguided duke Ameſa, but alſo by meanes of Duke Ameſaes fauour & credit, alliance, and by great corruptiõs and promiſes frõ him ſelf, he founde the waye to drawe vnto the ſame partie and faction ſondry other

of

of Scanderbeges nobilitie, and ſpecially his truſty Counſeller Moſes. But almightie God, who had oft before, as by miracle and of his own immediate grace, preſerued his noble champion and true ſeruaũt Scanderbeg, did now alſo aſsiſt the good Prince and principal inſtrumẽt of ſuccoring the Church & defendyng Chriſtes Goſpell, in this great daũger of hoſtilitie and treaſon packed together agaynſt the ſafetie of this godly and honorable ſoueraine. Duke Ameſa preuailed not, but was takẽ, empriſoned, and after dyed: Moſes vpõ repentaũce returned to grace: Makumet loſt his great preparation, and like a horrible ſtinche left behynd him at the end of the enterpriſe, an odious and lothſome diſcloſing of a trecherous mynde agaynſt the ſafetie of true Chriſtian Princes, and an eternal vnappeaſable hatred againſt Chriſtes Goſpell and Religion.

This attempt fayling, he practiſed a new deuiſe. He fayneth hym ſelfe wearie of warres with Chriſtians, he taketh vpon him to be greued with the waſt of his people and with his great loſſes in ſo continual enemities and deſtruc-

tions,

tions, he proteſteth a deſire of quyet and at length to geue happy reſt to Chriſtendome and to him ſelfe, and therfore he writeth fayre gloſing letters to Scãderbeg: he ſendeth Scãderbeg goodly preſentes, Turkye horſes, bowes, carpets, ſilkes and many gay thinges: he maketh much of Scanderbeges meſſengers: he ſetteth thoſe in his court whom Scãderbeg beſt loued to be inſtrumentes to draw Scanderbeges miniſters to cõmend the peace: he maketh moſt frendly ſhewes of fauor to the faction of Scanderbeges frendes in the tyrauntes owne realme, court and familie: he halfe yeldeth the zelous ſhew of his owne hereſie, to beguile Scãderbeg with ſuch hypocriſie: hee practiſeth to make ſome of Scanderbeges nobilitie to ſet out in large ſpeche the diſcommodities and hazardes of the warre, the waſtyng of treaſure, the loſſe of men, the hinderaunce of the landes by withdrawyng trafike and entercourſe betwene their ſubiectes, with great amplifieng the benefites of long deſired peace and ſuch other deuiſes. By theſe and ſuch lyke fetches at length hee ſomewhat

ſofte-

ſoftened his inuincible zele, and a litle blyndfolded his cleare pearcyng iudgement. And ſo this great tyrant Mahumet by litle and litle diuerting Scánderbeges eyes from Mahumetes periurous falſehed, and from conſidering how the tyrantes Baſſaes and Byſhops did iuſtifie infidelitie and breache of fayth agaynſt Chriſtians, at length a peace was made betwene Mahumet & Scanderbeg, Scanderbeg alway iudging the ſame peace not to be také for him ſelfe onely but alſofor his Chriſté neighbours. Whiche he was induced to beleue by theſe reaſons, for that Mahumet pretended the cauſe of his ſekyng that peace to be his wearineſſe of warring with Chriſtians, & for that other Chriſtians, ſpecially thoſe that lyued vnder the tyrants Empire, were the chief meanes and inſtrumentes of practiſing the league, aſſuryng Scanderbeg and his Embaſſadours & miniſters that the ſame ſhould not onely be to the great benefit of Scanderbeg, but alſo to the perfect ſuretie of thoſe Chriſtians that labored the peace, and to a notable meane of reuenge and ouerthrow againſt the old falſe Chriſtiá

duke

Duke of Myſia that had ben the ſower of all the former troubles & miſchiefes. So reſted the cõprehẽſion and expreſſe prouiſiõ for other Chriſtians in onely vndouted confidẽce. And while Scanderbeg neuer ſuſpected ſo foule a trecherie as Mahumet intẽded, the other Chriſtian Princes, and ſpecially thoſe that were moſt ſubiect to Mahumetes power, although the peace was moſt chiefly pretended for their ſuretie, yet by reaſon that Mahumetes diſſembled ſhewes of good wil toward thẽ made forgetfulneſſe or apparaũce of no neede to compriſe them, or by ſome ſiniſter practiſe, were left out of the capitulation and articles.

Then the peace was not onely ſolemnely accorded, but alſo ratified & cõfirmed by othes, by Embaſſadours, by ſolemne teſtifications and gratulations, and by all the exquiſite meanes that might be to bryng Scanderbeg in confidence of the infidell Mahumetes fidelity. But immediatly vpon this cõcluſion of peace, Mahumet hauyng Scanderbeg faſt tyed from ſtyrring, & finding that (which he chiefly coueted in the whole peace) that there was no

ſpeciall article expreſſed for the other Chriſtians for whoes ſake & for whoes ſafety and by whoes meanes the peace was chiefly intēded and procured, firſt maketh warre vpō the Venecians: not in Cyprus, nor Candie, nor other places, wherin he might do as great hurt to the Venecians with leſſe perill to Scanderbeg, but he piketh out thoſe places & territories of theirs that lye hard vppon Scanderbeg, he beſiegeth Scodra, and maketh warre vppon the Venecians dominions in the ſelfe Epirus and Dalmatia. He pretendeth aydyng of his allye the Duke of Myſia, and ſo piketh querel to Hungarie, and by the waye vnder colour agaynſt the Hūgarians he fortifieth Myſia againſt Scanderbeg. By theſe deuiſes this plat hath he layed. If he wynne Scodra and other peces and territories of the Venecians in Epyrus, then hath he Scanderbeg encloſed with mighty fortifications on that part. If he oppreſſe the Hungarians and winne from them the frontier townes, then hath he alſo ſo much neare ſtrēgth on the other ſide. In fortifieng Myſia he hath alſo a third meane to aſſaile Scāderbeg. And in all

theſe

theſe caſes he hath a ſure diſtracting of all ayde from Scanderbeg in his neceſſitie by hemmyng him thus rounde about. And though it ſhould happen that hee could in none of theſe places wynne groũd and ſo hedge him in, yet was he ſure ſo to werry the Veneciãs, Hungarians, and other neighbours, that when he ſhould begyn warre with Scanderbeg they ſhould be ſo entangled with articles of a new league, or tyered with diſcommodities of olde warre, and partly ſo irritated with Scãderbeges withdrawyng his aſsiſtance from them at this tyme, that in hys neede they ſhould either not be able to doe hym good, or willingly ſhrinke from hym as he doth now from them, and ſhould pretend them ſelues likewiſe to be bounde by league as he for hym ſelfe now allegeth. And one further reach therin alſo hath the tyrant, though he wynne nothing agaynſt the other Chriſtians, yet vnder colour of hys warres in ſo neare partes to Scanderbeg to haue a great power alway in readineſſe vnſuſpected, with full purpoſe to poure it ſodenly vpõ Scanderbeg if he ſpye hym vpon truſt of peace

negligent and open to auantage. For this cauſe he maketh his ſiege agaynſt the Venecians both by land & ſea, and maketh ſemblaũce that after the warre ended with the Venecians he is to vſe his nauye for an other enterpriſe a far of, onely to this purpoſe by ſea and land to ſet ſodenly vppon Scanderbeg ſo ſoone as the periured tyrant might finde eyther Scanderbeg hedeleſſe, or Scãderbegs frendes & Chriſtiã neighbours either wrapped and withdrawẽ with the lyke peace or werryed with former warres. But as God would all this ſutteltie was preuented. For by the perſuaſion of Triuiſa the Venecian Embaſſadour and Angelo the Archbiſhop of Durazzo, as is abouesayd, and by a notable good occaſion miniſtred by Mahumet hym ſelfe, by a roade made into Scanderbeges countrey by the Duke of Myſiaes men Mahumetes confederate duryng the peace, and by ſondry inclinges and practiſes of Mahumet to vndermine Scãderbegs ſafetie, Scanderbeg was perſuaded to enter into the defence of hys Chriſtian neyghbours and to accompt the true meaning of the peace to extend to thẽ

all,

all, as hym ſelfe at the makyng of the league did vnderſtād it and expect the ſucceſſe of it, and as Mahumet hym ſelfe did beare ſemblaunce and feede the ſayd expectation. So were all the ſuttle deuiſes of the faythleſſe tyraunt for that tyme thwarted and wiſely met withall. Wherupon Mahumet grew to accorde with the Venecians and Hungarians, and raiſed his ſiege of Scodra, and withdrew hys armye by ſea from that place. And in that peace with the Venecians he likewiſe left Scanderbeg vncomprehended. And notwithſtanding other pretenſes to vſe his ſtrēgth agaynſt the barbarous Mamaluches in Egypt, to whiche kyngdome he was trained with ſome hope of their crown & Empire, the ſame force that he had vſed by ſea and land agaynſt Scodra & agaynſt the Venecians hee did not diſſolue, but wholly employed it agaynſt Scanderbeg. In this diſtreſſe commeth Scanderbeg to his old frend Alphonſe of Arragon, the kyng of Hungarie, the Princes of Germanie, the fathers of Venice, and other Chriſtian Kings and ſtates, to craue their aydes in defenſe of the Church of Chriſt, and ſpeaketh to ſuch effect, as foloweth.

IT is not vnknowen vnto you moſt puiſſant and Chriſtiã Kings, Princes, Lords and fathers, how we haue theſe many yeares, in continuall warre againſt ỹ moſt mighty Tyrant the profeſſed enemie of our fayth and libertie, and againſt his confederate falſly bearing the moſt holy name of a Chriſtian Prince, ſuſteyned the defence of our owne right and preſeruation and of a few noble princes and faythfull Chriſtians in territorie nere adioyning to vs, and in bond of moſt Chriſtian & noble ſocietie moſt nerely conioyned with vs. It is alſo euident that the mightynelle of our aduerſaries, and the ſclenderneſſe of our powers in compariſon of theirs, we being in all thinges ſauing in the gwdnes of our cauſe and in aſſurance of fayth the only foundation of inuincible courage far inferior vnto them, haue after ſo many ſpoyles of our countrye, ſo many battailes foughten, ſo many Princes ſlaine, ſo many ſieges ſuffered brought vs to great vnlikelyneſſe of long continuance, ſpecially when they abounding in multitude, although eche of the bloudes of vs and our valeaunt frendes and ſubiectes

ſhould

should be sold with the lyues of many on the other part, must nedes yet by little and little at length consume vs. Whereby it may seeme to some that our speeche and most earnest sute vnto you at this tyme is but our owne cause enforced by our owne necessitie. In part we must nedes confes that so it is, and we doe accompt it our greatest comfort that our God vouchsaueth in such noble place and honorable degree of most daungerous and therfore also most glorious & hye seruice to employ vs. Yet must I admonish you to call to minde, and most principally enforme you to consider, and most entierly beseech you & therwith also most seriously aduise you to remēber, and not onely to hold in memorie, but also to exercise in continuall cogitation, that the case is also sondry wayes your owne, and so farre as you excede me and my confederates the poore Princes & nobilitie of Epirus, in wealth, largenes of dominiō, abilitie of resistaūce, numbers of your owne royall and magnificall persons, and multitudes of your subiectes, and your and their posteritie, so much is it, though not more nerely yet more hielye yours than ours, so much is your charge weightier, your burden of

duty heuier, your peril of losse, dishonour and damnation greater & greuouser, & in respect of subiect mater, of persons and of time and posterity though it come not sooner at you yet it extẽdeth both deeper and further to you. What is it to lose Epirus in comparison of the rest of Christẽdome? But toward the losse of the rest of Christendome, how great a mater is it to lose Epirus? What great losse can be of vs a few poore gentlemen that kepe but a corner of land, in respect of our selues, when we shal gaine by death in the quarrell of Christ: but how great losse shalbe to you so many so great Princes that possesse the body of the Christen world, to lose your liues at length if not by warre yet by ordinary necessitie, and therewith to lose your soules for destitutyng the cause of Christ, and the liues and soules of infinite your subiectes and frendes, in leauing or rather making open the entrance into the fold of Christe, for the enemy of christẽ fayth and religion to make hauock of Christes flocke and people, which you might haue holpen? Heare me and my confederates therfore I beseech you as you being men indued with kindly nature of man would heare naturall men oppressed

and

and nēding your ayde. Heare vs as you being noble princes would heare princes, and noble men in vtter danger of their liues, possessions and liberties: Heare vs as ye being Christiās wold heare Christians and the champiōs of Christianity in greatest perill and extremity, fighting for our common faith and frædome and crauyng your succour: Heare vs as ye your selues would heare men speaking to your selues for your selues, of the greatest maters, most nerely touching you, and most deeply importing you, in hautour, in honour, and in safety, for the present season, for the time shortly at hand & for euerlasting continuance. And in hearing of vs, put on I beseech you humanity to pitye vs, wysedome to loke to your selues, zeale to serue God, necessarye courage for the present, honorable and dutiful care for posteritye, an heroicall desire to attcine immortall glory, & a dreadfull diligence to escape eternall punishmēt & infamie. And aboue all thinges while you lyue imagine your selues dyeng, and when you haue heard vs, imagine your conscience at your dyeng houre vpbraydyng you with not doyng that which we desire ye to do.

Let now your owne deepe impressions

of the cause vpon our admonition auayle to moue you, and in my wordes I pray you remember that how soeuer you haue ben vsed at home to delicate and ticklyng speches exquisitely framed to please you, by those that either for their deepe reuerẽce beyng your subiectes, or for their profite sekyng gayne by your fauorable audiẽce, feare nothing so much as with any scratch of playne truth to offende your eares accustomed to more deinty vsage, you will be pleased not to looke for that of me, but be contented in a new necessitie to awake to a new forme of hearyng. Beare with me I beseech you that haue not bene brought vp in scholes to gather my aduancement by wordes, but haue spent my life in armes to defende Christendome by deedes. And beyng my selfe (though by Gods ordinaũce that hath placed me in the frontiers of his Churche to beare the first brunt of the enemie, a poore one and nedyng succour,) yet a Prince of soueraigne authoritie in myne owne dominions as you are, I presume that such thinges as I shall speake, which at your subiectes handes were not so meete to be sayd, yet at my mouth, one of vs freely admonishyng an other, and in this hye neces-

sitie,

ſitie, you will patiently heare me, and in a rude veſſell receiue ỹ holeſome frute of counſell for prouiſion for all our ſafeties.

The great enemie of the Chriſtian religiõ hath as ye know by the ſinnes of the people and diſcorde of Princes excedyngly preuailed, and dayly groweth more & more againſt vs, and of all that vngodly race neuer was there any more perilous to Chriſtendome than hee that now reigneth. For though Amurathes his father were terrible and in long courſe of victories had ſtabliſhed an opinion of inuincible felicitie, yet anguiſh and diſdaine that hee atteined not to fede his cruell hart with ſight of our deſtruction in Epirus, againſt whom he had intended moſt horrible crueltie, hath by Gods moſt gracious prouiſion taken him away in moſt happy ſeaſon, & ioyned him to his progenitours the perſecuters of the Goſpell of Chriſt, & ſo diſappointed him of his moſt tyrãnous purpoſe, whiche he not onely had in hart conceiued, but threatned to ſee it with thoſe eyes which God both ſhortly after & moſt happily cloſed. This preſent tyrãts brother by Gods grace alſo liued not to execute the cruelties that were to be looked for of ſuch an vngracious ſtocke, of ſo

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outragious a father, & so faithlesse a mother, and so perilously matched, but by the treason of those that ought in nature and dutie most to haue preserued him, or rather by the mightie and bountifull hand of God, was cut of in good seasō for Gods Church & people, so as what soeuer Christēdome might haue feared, yet it felt not that by him, which at this mans handes both hath bene founde and is dayly to be looked for. Now after the deliueraunce of the world by Gods benefite from his father and brother, this monster of periurie and crueltie hath succeded, in whom is to the peril and dread of Christendome such confluence of daungerous likelihodes and horrible effectes as neuer were seene the like in any afore. Descended of a father whoes very childhode was nothyng but delite in mischief, whoes youth was nothyng but outrage, vnchastitie, violence & continuall disorder, whoes mās state and age was nothyng but solwyng of warre vpō warre, dayly delite in bloud, coueting to enlarge his dominion, desire of subduyng & destroyeng, vnder colour of protection and succour, and whoes end blessedly sent by the hand of God was the rather hastened in his own treatyng minde with

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seyng his cruell intẽtes not satisfied, and so he departed as it were more pined and starued with want of tragical fode to glut his cruell appetite and thirst of slaughter & blood, than any poore famished wretch languisheth for lacke of meate & drinke to susteine his feble nature. He is borne of a mother Carthagusina worthy to match with that husband, and likely to bring forth this child, the daughter of a runnagate infidell, whoes very nation, whoes Citie and place of birth, whoes race and kinred, are despisers of God, scorners of Christ, blasphemously rõpyng his most diuine & meritorious workes for a fable, and setting heauen and the blisse thereof behind worldly wealth and glorie. His mother I say Carthagusina, beside this inheritable & naturall habite of Godlesse impietie hath euer ben a depe dissembler, a crafty swarer, a cruell executer of mischieues, in so much as it may be truely sayd, that the engendryng of this Prince of the seede of that father and that mother is, as well sayd of the Romane tyraunt, *Lutum sanguine macer atum* clay tempered with blood, a compound mixture of bloudy cruelty & subtle pliant falsehed to inuent, to poison and to destroy the world. His

very

very phisiognomy, not onely in fauour, which God hath geuen him vnchangeable to note him to the world, but also in his maner of loke, gate and gesture, whiche he hath by vse framed to the conformitie of his mischeuous disposition, do portend & threatē treason and murder, a glumme silent clokyng of trecherie, an earthly downeward loke flæyng the conscience of heauen and tendyng to the ground and to hellward.

All these wicked signes, and daungerous inclinatiōs, haue euer bene fed, cherished and encreased with the companye of most false wicked and bloudy fellowes of his sportes, actiōs, deuises and coūsels. The principall fathers of his false fayth, vpon whom as a doze vpon henges, hangeth the vpholding of their heresie, do guid and misguide both hym and his. They lay the crocodiles egges that he hatcheth. They gouerne, leade and tosse hym, as if they had some part in his fatherhode, and as if they accompted that he it is by whō their damnable secte shall be enlarged. That abhominable falsehed and blasphemous heresie is it, with zeale wherof they colour all hys vntruthes and tyrannye: with it they shadow his ambitious intēts

to

to enlarge his dominion, and enterchaun-geably with ambitious hopes to encreaſe his conqueſtes they augment his zeale to their errour. With the principles of that hereſitie they alloyle him from keping of fayth, they teach him to make no account of treaſon and periurie, they make all leagues & promiſes to ſerue their turne, to be diſſoluble at their willes, both vnder pretenſe of omnipotent power that their great Mahumet and them ſelues haue to diſcharge him, and of the former continuing league to their blaſphemous idole, to which they hold that all later leagues are to geue place when it ſhalbe profitable to breake them.

For execution of theſe terrible cõceites, and for ſeruing his peſtilẽt humour, whõ vſeth he, whom loueth he, whom eſteemeth he, but the miſbegotten race, the ofſpring of old murderers, and the hopefull youth to hazard any miſchiefe or villany without regard of God, of faith, of chaſtitye, or kindly pity, or of any naturall affection or godly vertue, ſuch I ſay as are taught to feare no God, to ſhun no ſinne, to haue ſhame of no filthynes, to haue care of no faithfulneſſe, to haue reuerence of no worthineſſe, to haue mercy of no ruthful-

fulnes, and to haue only confidence in the fained almightynes of their great prieſts that perſwade them that al horrible actes againſt Chriſtyans are meritorious ſeruices to their falſe Prophet and Antichriſtian Mahumet? Thus deſcended, thus begotte, thus ſhapen, thus brought vp, thus inclined, thus guided, thus taught, thus accompanied, thus ſerued by other, thus delited himſelf, what can wee hope? nay what ought we not to feare at his hand?

Now of theſe great likelyhods, of theſe godly bloſſomes, what frutes hath he ſhewed, ſince hee hath after death or rather murder of his brother, inherited his fathers open vices and crowne, and added therto his mothers ſecrets craft and vnfaithfulnes to make vp a perfect tyrant? Behold euery way if his attemptes haue not been wonderful, his ſucceſſes proſperous, and his boldnes therby gathered intolerable. The particulares whereof being knowen inough, and too lothſome to remember, I will but ſhew you his late doinges euen now in hand to your perill. Since his great intelligence and conſpiracy with that olde wretched Prince the Deſpote of Syſia, what miſchiefs hath he wrought to Chriſtendome, what falſehed

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hath he not attempted, what cruelty hath he spared? The noble princes and gentlemen of Rascia, subiect to his power, hee saw constant in Christiá faith, and not to be drawen to shrinke frō their cōscience, and perceiued it impossible to wrest them to be wicked and vnthankefull ministers of his trecheries and traitorous violences intended by hym agaynste the Christian kings and states their good and vertuous neighboures, in whom they had found comfort & in whom there remained hope of louing and lawfull assistance at theire nēed. This tyraunt therfore continuing a lōg foredeuised plot of subduing Christianity and of aduancing his dominiō, monarchie and heresie, by growing still vpon his neighboures, and specially bending himselfe for this tyme against poore Albanie and wealthy Hungary, out of the one of which he hath lately bēn happely shaken, and the other he and his auncesters haue long gaped for, and now espieng the sayd Rascian Lords his subiectes to be no small impediments to those his vile and dangerous attemptes against their chiefe frendes and to whom they were in common faith and had bēen in benefits so lately bounde and such as were then in peace

with ỹ tyrãut him selfe, he vsed ỹ coũsell of ỹ old vngracious Duke George Despote, of Seruia, an old trayned traitor to Christiã fayth, one that had lõg bẽn practised in supplanting true Religion, an extreme and mercileſſe tyraunt, furnished with experience of the auncyent serpent & vndermyner of the old libertye of the hieſt Christian state, an assured slaue to great Antichrist, close in counsell, spedy in pursuing, resolute in execution, lacking nothing in deed of an excellent captaine, but fayth, truth, moderation of crueltie & an honeſt cause. With this old cãkered Duke instructed wyth all the vertues that the deuil hath to minister, this young Mahumet and his complices consulting how to reach his ambicious intent, to destroy and captiue thoſe Christiã Princes his neighbours and their kingdomes that were so great eyesores vnto him, and so much hindered hys course of conquest and of ouerthrowing the religion of Christ, haue entred into this deuise, first to murder ỹ said Lords of Rascia. By open warre he could not do it, for therof he had made large experience. God had so defended thẽ against his sundry attemptes, God had so moued the hartes and vertuous courages of the

good princes theyre neighbours (againſt whō the tiraunt for that cauſe yet holdeth depe empринted a reuengfull hatred to bee poured out when power and opportunitye ſhall ſerue him, how ſoeuer he now diſſembleth) God I ſay ſo ſtirred theiſe good Princes with care of Gods honor and their duty to his Church, that their aſſiſtances how ſoeuer they were ſclender and neither open nor to the full, haue bēn ſo bleſſed that he could neuer by iuſt ſtrēgth and ſincere warre cōfound them. By publike iuſtice and lawful proceding he could not touch them, ſuch euer hath bēn their vpright loyaltye, as himſelfe wyth hys own teſtimony hath bēn inforced to confirme. Wherefore now no meane reſted, but treaſon and periury, to proſtitute and defile the moſt reuerend and ſacred fayth of a prince, and for the hyeſt treaſon and tyrannie that euer hath bēn heard of, to call to ayde the hyeſt and holieſt meanes of credite, the word and oth of a king, hys counſel, and officers, that to his ſuperlatiue title may be added all ſuperlatyue falſhed, infamy and diſhonor, that now ỹ fayth royall of that nation may in cōmon vnderſtanding ſignify nothing but trechery, and breach of oth and of vniuerſal fidelity.

lity. This course was liked among them. Under peasable pretẽses and the sweetest baites of faithful amitie, the powre Lordes of Rascia were trained within the net of his power. There were they fedde with ioyes of securitie. They saw the tyrantes face framed to swetenes of countenaũce, almost beyond that whiche nature could permit to so portentuous a visage shapen to mischief. They considered the Christian Princes nere bordering vpon them to be in league and amitie with this Mahumet. They saw the peace betwene him and his Christian neighbours sworne before them, whereof themselues had bene the instrumentes. They saw it commodious for Mahumet to keepe fayth & sounde peace. They saw him in soure necessitie & lacke by his former warres in Trebizõd, in Hũgarie, at the siege of Croia, and elswhere. They saw his people wasted, and great neede of quiet. They heard his many repentaũces of former troubles. They saw his pretẽse of ioyes for presẽt amitie. They heard it dayly by his attestatiõs to their frendes. They saw them selues admitted to his dayly pastimes. They sawe him delighted in their companies, exercising his sportes with pleasure amõg thẽ.

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They saw them selues receiued to secret counsels and conference with him. They saw him conferre with thē about his great enterprises and namely about conquest of parcell of ỹ Empire of Trebesonde. Thē he fained him self principally to trust ther in, and chiefly to repose hym selfe vpon their force and fidelitie. They saw their backbiters frowned at. Their familiar accesse vnto hym and great fauour with him seemed to be enuied at. They saw all ceremonies of his own heresie made to stoupe and geue place to their encouragement. They felt themselues liberally rewarded. A thousand other exquisite meanes to abuse them did trayne them to assurance of his loue and constancie. In the middest of all this securitie grounded all vpon naked simplicitie, truth and confidence on theyr part, and vpon trecherie, dissimulation & periury on his behalfe, he slaughtered thē all, and among the rest, how he vsed the poore king of Bosna it is to odious to tell. Without order, without iudgemēt, without lawe or lawfull cause, noblemen, gentlemen, old, yong, men, women, children, all that euer were subiect to ỹ reach of crueltie though not subiect to any possibility of offending, were butcherly mur-

dered, as if he had conceaued a purpose in his hart not only to glut his tyranny with the bloud of those whō hee thought impedimentes to his vniust purposes, but also not to leaue in the world a witnesse of his falsehed, but such as were gilty wyth him and partakers of his outrage, nor to suffer any to remayne whose sight hereafter might representh to his gilty hart ẏ memorye of their fathers, husbandes, mothers, or frendes so vniustly, vnnaturally, & vnmanly slayne. And yet to haue the double auantage of both deuises, see the craftye wretch what he hath inuēted. To be sure both wayes, that on the one side this extreme crueltie should fray all persons frō stāding against his wicked purposes hereafter, and as it were to shake his swoorde and halters ouer all your heds and in example to holde the charged pistole to your bosomes, & yet on the other side that this horrible periurye & murdering of persons yelded after his fayth royall, after his promise and his oth assured vnto them, and after his long cloked and continued course of dissimulation, should not vtterly fraye all men from euer trusting him agayne. and thirdly to make the name of Christians odious, and also fearing least so foule

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treason should throwe hym into sodeyne warre with to many of his neighbours at ones for whō he was not yet fully ready, & specially douting least those with whom he is in league should of so open falsehed gather open warning to stand vpon their gard, and an apparant proofe that in their leagues also he intēdeth to keepe no fayth with them, but watcheth opportunities against them, and therefore that it behoueth them to loke to his doinges, to construe them by this example, to remember that their cause of his malice to them and to those that he hath murdered is all one, and to prouide for him, and to succour the remnantes of silly Christians which bee yet hunteth about the world. for these reasons to blere other Christian princes eyes till he lay his net ouer them, he published forsoth that the poore Lords of Rascia had conspired agaynst his life & crowne. But O ye mighty Princes, wey the vntruth hereof, and when it is weyed, let it wey with you for an vndoubted argumēt what is intended agaynst you, and how much it behoueth you to loke to your selues betymes. Let it auayle to put you in mynde if euer ỹ lyke maner of league or alliance hath bene sought by him to be made wyth

any of you, and compare by this example what is like that you should haue suffered if it had proceded, and how much you are to thãke God that you haue escaped, & for your escape how much you owe to God and to his Church and to your countryes and to your owne prescruations, to succour ỹ afflicted, & prouide for your selues, and your charge. Let his crueltye make you carefull: let his falsehed make you hedefull: let the disclosing of his vntruthes make you skilfull, that ye may pity vs, looke to your selfe, & beware of him when ye vnderstand him. He sayth forsoth that all this great slaughter which he calleth execution was but to preuent treason on their partes, agaynst hym. Note the likelyhodes and see ỹ manifest falshodes. The Lordes of Rascia which when they stode against him in field and had him their opẽ enemie, yet euer sought his grace and to liue in peace vnder him and neuer attẽpted trechery against him, now hauing him (as semed) their good Lord, their liberall and bountifull soueraine & frend, would they enterprise any thing to his destruction? They that by onely sincerities of cõsciences and good dealing had wonne the harts of such as were not their subiectes, & ther-

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by gathered ſtrength for their defence, would they now with treaſon loſe that fauour gotten and ſo ſtand without all hope of power for their preſeruation? They ẏ knew the greate miſchiefes that they before had ſuffered by ẏ diſgrace and vnder the name of ſo great a prynce, to haue proceded from lewd traytorous counſell of ſuch as now Mahumet himſelfe pretended to bereue of their ſeignory & conferred with the Lords of Raſcia for atcheuing it, would they practiſe his deſtruction while he was now ioyning with them to be reuẽged vpon their greateſt enemie? would they haue done it at this time? would they not (if any ſuch intent were) haue ſtayed till firſt this reuenge had bene accomplyſhed, and ſo to haue had their hatred ſatiſfied againſt their principall foe, and alſo Mahumet the weaker by lacke of his aſſiſtance, that they might then better haue perfourmed this trayterous purpoſe if euer they had conceiued any ſuch? Would they if any ſuch purpoſe had ben in their harts, haue bene the meanes for peace & league betwene Mahumet and you noble Chriſtian kinges and princes, and ſo not onely to ſet Mahumet in more ſecuritie to be bold vpon them, but alſo by reaſon of ſuch

leagues to take from them selues your accustomed succours, and there owne safest refuge? Would they haue chose that place at Andrinople the Turkes chiefe seate, wherin ỹ Christian faith is hated, where the tyrãt and their enemies were hyelyest honored, where the inhabitaũtes detested their persons and religion and haue euer bene the parteners and the chiefe encouragers of Mahumetes treasons, whom Mahumet himself could hardly hold from assayeng violence till his bloudy counsels were ripe and ready, where I say there aduersaries power was great and not resistable? Would they haue made there match so madly, agaynst so many, against Mahumetes whole populous cruell cytye of Andrinople, against his great trayne of Princes then assembled, against his gardes of Janizaries, agaynst all likelihode of preuayling or of escaping if they had preuayled, them selues beyng so few in number, vnarmed, and vnprouyded? Would they haue brought their wiues & daughters to the place? Would none of them all in that slaughter finding God disapointing their treason and turning it on their own heades, haue confessed it for very remorse of conscience? Would not nature

ture haue wrong it out of them, but that after torment and at death, they all still denyed it: would not promise of life to those that dyeng without confessing (if it were true) were hastening to eternall death, haue allured them to saue themselues without care of shaming or offending those whom they now saw past all habilitie to helpe them or reuenge it vpõ them: How happeneth that the contradictiõs of thinges spoken, written and published by him selfe do excuse them and accuse him: How chaunceth that the slaughters at the same time in all places where Christians were to be found in his dominiõ, do plainly shew that any their sodeine conspiracie there could not ertẽd the giltinesse where they were not: And were the wiues, the Ladies, the noble virgines and women giltie, whom no man for their sexe would so daungerously trust with so great a secret, and whom no man for their weakenesse, would make parteners that had no force to assiste them, but many impedimentes to withold them: And were the silly babes also giltie, euen the sucking infãtes, and the vnborne frute giltie, whoes very remembraunce would rather haue stayed them, or at least some of so many, frõ such an enterprise: Would they haue

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come to such a feate so vnstored of weapõ and meanes of furtheraunce, so loden and clogged with weake burdens and meanes of accombraunce. Doth not the hasty execution argue the murderers giltynesse, where him selfe stode in no feare or daũger, nor the other side in any possibilitie of escapyng? Were they not in his power to be deteined, to be arrained, to be tryed in iudiciall forme, and in their publike conuiction to haue condemned them selues of treason and acquited hym of periurie? Would he haue suffred the stayne, dishonor and infamie of so byle a murder, if he might haue auoyded it with prouing thẽ giltie who could not escape the triall if hée had listed to haue brought them to it? If they were so wise as their former lyues haue shewed thẽ, it cannot be credible that they would haue attẽpted so greate a mater so foolishly. If they were fooles, as they must nedes be if they were truly charged, thẽ had they not wit inough to haue preuayled. So if they were wise they are not truly to be accused, & if they were starcke fooles they were neuer iustly to be feared. But (O most excellent Princes) neither were they fooles nor false. Noble and true gentlemen they were, valiant Christians

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and faithfull persons they were: only vnwisely they trusted a tyrant, and now lamētably they pray you to be wiser. Such were the false excuses of Jugurth against noble Hiemsall and innocent Adherball. Such were the shamelesse proclamations, letters, and edictes of vile Antonius Caracalla against his brother Geta, and against the people of Alexandria. It was not their treasō, it was their cause, it was their faith, it was their Christiā religion, it was their vertuous and loyall constancy, wherby the tyrant could neuer be assured of them against you, but euer accompted thē impedimēts such as he must of necessity remoue ere he could procēde with his practises against you, your kingdoms and states. Albanie could not be possessed, Hūgary cannot be subdued, while Rascia is to minister aydes and meanes of frendly passage for the one to releeue the other. Rascia diuided from Christianity, and added to hys heathen seruitude, setteth hym in the middest of the frōtieres of Christēdome, and seuereth the assistaunce that should defend them. That is the marke, that is the end, these be but entrances. It is the cause that slew these princes, it is the cause and the same cause that is com-

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mon to you. It is your Christian faythe, that they dyed for: it is your amitye, for that they could not be drawn against you, that they dyed for: it is the defence of your dominions which could not be subuerted nor ones with any force attẽpted in their liues, which they dyed for. It is they that liuing honored and serued you, and now dead do warne and teach you, & this they teach you, that you trust not the faithlesse tyrãt. They tell you they were slayen for the fayth that you profesſe: they tell you withall that the same cause sufficeth ỳ tyrãt for querel to do the like to you if he cã. They tell you that they were murdered to make him the easier passage to your dominions: they tell you withall that he will not lose the fruite of that labour, but much more seeke to destroy you than thẽ, whom he destroyed but to make way to you. They tell you that (beside opportunitie to hurt you) he gayned nothyng by their death, for that they were his vassals before: they tell you withall, that he shall gayne great kingdomes by oppressing you, and therfore will more egrely pursue you than them. They tell you that he holdeth him selfe bounde to mainteine his principall league and confederacie with

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the Princes of the Mahumetane hereſie, wherin is included the ioyning of all their powers to the rotyng out of the godly Princes that mainteine the Religion of Chriſt: they tell you with all that ye be thoſe Princes to whom although this late miſchief hath not yet extended yet ſurely it was and is intended againſt you. They tell you, and in their owne exãple plainely proue it, that what ſoeuer later peace or leagues haue ben made with you, they were neuer more ſacredly made and aſſured thã thoſe that were made and ſworne to them: and therewith they tell you that Mahumet ſuppoſeth them all ſubiect to his former league with thoſe infidels, and that he wil breake them ſo ſone as his aduantage ſerueth againſt you. Imagine O ye noble kings, Princes, Lords & fathers, that ye ſaw here before ye the late excellẽt Lords of Raſcia, ſome with hoare beards reuerend, ſome with manly viſages honorable, ſome with youthfull comely perſonages lonely, & ioined with them in company an infinite multitude of noble Ladies, aũcient women, flouriſhing virgins, tender babes, the healthye, the ſicke, the lame, the young, the olde, the vertuous, the learned, all beraied with goare bloud,

with

with filth and mire of stretes, naked, hewed, mangled, singed with powder, shot through with pellets, every way most lamentably slaughtered and made lothsome to loke vpon, and imagine that pitcously some one of thē for all doth say vnto you. Ye noble princes, the remaining succour, and defences of Christianity, beholde we beseech you, the spectacle of Christianes slaine for our and your fayth, and let the sight of vs be warning to you that ye loke to your selues and to the flocke of God. We are now deliuered frō earth and are no more the subiectes of the tyraunt that cruelly slew vs. Now by death deliuered frō his yoke, and owyng him no duty we speake boldly, lawfully, frely and truely against him. Trust no bondes of his, for he is altogether faithlesse and vntrustye. We were once the stay betwene you and him, now by our death is ỹ passage made open to you. If we could haue bēn contented, vnthankefully & vnworthely of ỹ great benefits that we receiued of you, to haue promised him to serue against you, he had bēn pleased to haue suffered vs to liue with liberty of our religion. Hee proponed vs that article, he traueled with vs to that end, we refused it. He was chiefly bent

bent to bereue you of your possessions and liues, to rote out your religiõ and stablish his Monarchie. He practised earnestly to haue our assistãce. When he saw he could not win vs thereto, but that we remained impediments to those deuises, he hath for your sakes slaine vs, and made vs terrible examples to fray all other from resisting his purposes. In deed we know well, that if wee had yealded to his request against you, his promise of inioyeng the freedome of our Religion and conscience, should not haue lasted but til you had bẽ oppressed. Let that therfore be a lesson to you, that his promise shall be no longer kept with you than til he may haue leisure, after destroyeng vs to set vpon you. For what assurãce haue ye of him more then we had? nay surely you haue not so much by thys that we being slaine there is so much lesse mutuall assistance left to Christiãs. For it is nothing but feare & want of ability that holdeth him from breach of faith. Can ye trust vpon better then we haue found, by reason of treaties & articles conceiued and put in writyng? we had articles conceiued, written, entred in recordes, and yet broken. Can ye trust vpon better by assurance of the word of a king? we had fayth royall geuen vs in the word of a king, and

yet broken. Can ye trust vpon better by the oth of a Prince? we had many othes of a Prince and many wayes testified, & yet broken. Can ye trust vpon better by othes and promises of Lordes, counsellers and magistrates ioyned with their king and so bound to aduise him to obserue it? Alas we had the othes of Queene Cathagusina his owne mother a borne christian in name though defeded of a race despising christ: we had the othes of his Bassaes, his Lieutenantes and gouernors of the prouincies where we liued and of all the officers of al the courtes of Justice and Capitaines of places of strength within those partes of his dominions, and yet broken. Can ye trust vpon better in respect of honor? here was honor most highly violate, and the greatest dishonor entred that euer Prince deserued. Can ye trust vpon better by regard of naturall pitye? Alas we were hys owne & found no pitie, what shall straungers looke for? Can ye trust vpon better by shewes and apparances of good countenances, faire wordes, and pleasant semblaunce, we had plenty of those, and yet broken. Cā ye trust vpon better in respect of comparing of your owne consciences on your part, knowing that on your behalfe all peace is truely kept without

cause

cause of offence? Surely there hathe on our part nothing but innocence and naked confidence & much lesse mater of unkinde construction than can on your partes be shewed if ỹ quarelling victor ones growen out of feare shall himselfe haue the expounding of it. Thus it hath pleased God we should appeare to your considerations in such mornefull and piteous wise as ye now behold vs, to set before you your owne perils, to imprint them in your hartes, & to be causes of extending your due compassion to the rest of Christes mẽbers which neede your ayde, and which yet do (as we sometyme did) stand as a fence for a tyme betwene you and the common enemies of Christentie, and so serue we in the case of our bodyes to warne you that ye defende them as your vtter wall, lest if it be lost, the perill draw nerer to winne your innermost dongeon and greatest strength. And if it be lost by your betraying it, or by your doing nothing for defence of it, you not onely hasard your safeties, but shall lose your honors for euer, and with the conquerer himselfe you shall not winne ỹ thanke of good peacekeepers and leaguefellowes, but he in his triumph will brag in reproche of you that ye pretended sub-

litie of peace to cloke feare, and shonning of honor with perill, and that most is, ye shall charge your selues with a hard accompt to him that gaue you the honor to beare the sword not in vaine, and trusted ye with the keping of his vineyeard house and Church. On the other side in the case of our soules, the same our God hath willed vs to let you knowe, that howsoeuer we seme in this shew lamentable bicause in bodyes we were so, yet now we are not in paine but in ioye, that ye may bee assured, how soeuer (if ye will serue him) he guideth the successe to his glorie, it shalbe your benefite, and though you geue your lyues in his querell, yet shall you gayne them, and eternall ioy shall succede your blessed endinges, & if you can cary cleare conscience that you shrinke not from the perill of his warrefare you shalbe assured to haue your part in ẏ honor of his triũph.

Imagine ye mighty Princes that ye saw their bodies in this aray, & that their ghosts thus spake vnto you. The mouing of conscience to consideration is called the speach of that which it considereth. So hath it bene sayd by our Sauiour, that those and those shall rise against these and these to condemne them in the day of his

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dreadfull iugement, which is no more but that the consciences of the giltie shall burden and condemne themselues with the others example and comparison.

And now leauing that impression to prepare you to a right maner of construeing Mahumets doinges, and your owne duties, I beseech you marke the rest of hys procedinges, and thereby iudge the course of his counsels, and direct your countermines thereafter. Behold how cruelly hee hath dealt with the noble gentlemen my kinsmē and dearest frendes the long partners of my trauailes, perils and fortunes both good and bad, whom beeing taken in warre hee could not bee brought either to ransome or exchāge, but horribly murthered thē. Moses of Dibra my dearest companion, Giuriza de vladen my kinsman, Musachio my sister Angelinaes sonne, Ginio Musachio, Iohn Perlato, Nicholas Bereisio, George Chucca, & Ginio Manessio, all excellent captaines and zelous Christianes, trauciling in succour of our faith and taken prisoners by that paisant borne, that runagate infidel & traitor Ballabano, Mahumetes minister within the streightes adioyning to ŷ vale of Valchal in ŷ frontiers of Epirus toward Ma-

redone: how despitefully were they vsed, dragged about in most shamefull wise, bered, tortured, and at length against all law of iustice and nature put to most vile & horrible execution, and set vp for signes, not so much of their great calamitie, as of his most abhominable tyrannie, & if ye wise be, to your most effectuall warning & pearcing example. The strong towne of Sferigrade one of the keyes of Epirus he hath taken by treason of the superstitious garrison of the Dibrane souldiers, and by practises of fowle & vnhonorable corruption. Croia and Petrella he besiegeth. And, that his extreme malice may appeare, in the depe of sharpe winter, in hardnesse of prouision, in scarcitie of all thinges necessarie, in the pouertie of his owne people, in so great nede of rest after so many trauailes & miseries, in hye securitie of being assailed by vs if he would haue let vs alone, in the middest of the hope of his conquestes elswhere to be extended, & of his businesse other wise to be more profitably employed, behold how his hatred of Christiã name can geue his gredy hart no respite, but in all these reasons to the contrarie, hee pursueth our blood, to wade through it into your bo-

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dies and into the rest of Christendome. What a wound hath he geuen to Christēdome at the battell of Varna? How cruelly hath he vsed his victorie, and what lamentable slaughters and vnspeakable outrages hath he committed at the winning of Constantinople? Behold how neare he is, how small a distance by sea departeth you. If Epirus bee throughly conquered that he leaue no dout behinde him, how nere and how daungerous a neighbour is he to your possessions in Dalmatia? how small a cut is into Sicile? how lye your Islandes vnder his nose? what opportunities hath he to oppresse your nauigatiōs? your sailing decayed, how sore enemies shall he? his confederates by sea, yea and the sea it self, be vnto you, euen to enclose you and not to defend you, to enuiron you as a siege or net? not as a wall or trench. Note hys meanes of groweng further. While the querels that hee mainteineth in Epirus, and the siege of small townes with houge armies, and preparations to other great attēptes, do geue him colour to raise great powers, prouisions and nūbers, doth he not diuert you from suspecting what he intendeth? It is not Epirus that nedeth so great a force. Epirus is the

colour to make you negligēt. When Hernia your neighbours land is his confederate, when Epirus is distracted from you and not ayded by you to finde him fully occupied elswhere, looke for it out of hād, so sone as he shall by conquest of Croia & Petrella, or by new supplie of his owne forces, be able to spare thē from thēce, Albanie shall poure out his mē of warre upō your frontiers, his ships that now attend for that seruice shall bring your daunger nerer, sithe your selues will not driue it further. Then your slender succours that serued not vs for safetie, shall serue him for querell, beside that he hath prepared & cherished querels within your owne bosomes. How oft hath the Duke of Mylia that olde false Christian his confederate practised to corrupt your subiectes, deuised meanes of diuiding your selues, secretly raised rebellions within your lādes, cherished traitors, geuen them strength & countenance when they were in force, & refuge when they were vanquished? hee mainteineth your fugitiues and exiles, he suborneth titles to your crownes, he hath prepared you worke at home if you tarry till hee be ready for you. In all these thinges is Mahumet to carrie the gaine,

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he is the principall laborer and for whom is principally labored. They haue cast lottes vpon your garmentes, they haue in their very leagues and treaties deuided your dominions, and the great Antichristiā fathers of their secte haue drawen the lines betwene them, and in their conuenticles confirmed the distribution of your kingdomes, they support your nere enemies, they faine themselues protectors of those to whom they say you doe wrong, & whoes cause they kepe in store to accomber you. And whereto tendeth this, you can not but see, and if seeing it you foresee not to mete with it, you can not but feele it. And aboue all thinges I beseche you note one thing, by bold resolutenesse on his parte he hath the fame of constancie & it is found perilous to resist him: by timorous dealing on our side we haue wonne a mocking name of silly clemencie and made it no daunger to shrinke frō vs. By his groping the hopes are on his side: by our forbearing the feares are drawen to our side. And by this meane our owne politike & worldly wise subiectes & frendes, which are the greatest numbers, flee daily frō vs, make their peace vnder hand with our aduersaries, and still ripen the mis-

colour to make you negligēt. When Seruia your neighbours land is his confederate, when Epirus is distracted from you and not ayded by you to finde him fully occupied elswhere, looke for it out of hād, so sone as he shall by conquest of Croia & Petrella, or by new supplie of his owne forces, be able to spare thē from thēce, Albanie shall poure out his mē of warre upō your frontiers, his ships that now attend for that seruice shall bring your daunger nerer, sithe your selues will not driue it further. Then your sclender succours that serued not vs for safetie, shall serue him for querell, beside that he hath prepared & cherished querels within your owne bosomes. How oft hath the Duke of Mysia that olde false Christian his confederate practised to corrupt your subiectes, deuised meanes of diuiding your selues, secretly raised rebelliōs within your lādes, cherished traitors, geuen them strength & countenance when they were in force, & refuge when they were vanquished: hee mainteineth your fugitiues and exiles, he suborneth titles to your crownes, he hath prepared you worke at home if you tarry till hee be ready for you. In all these thinges is Mahumet to carrie the gaine,

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he is the principall laborer and for whom is principally labored. They haue cast lottes vpon your garmentes, they haue in their very leagues and treaties deuided your dominions, and the great Antichristiā fathers of their secte haue drawen the lines betwene them, and in their conuenticles confirmed the distribution of your kingdomes, they support your nere enemies, they faine themselues protectors of those to whom they say you doe wrong, & whoes cause they kepe in store to accomber you. And whereto tendeth this, you can not but see, and if seeing it you foresee not to mete with it, you can not but feele it. And aboue all thinges I beseche you note one thing, by bold resolutenesse on his parte he hath the fame of constancie & it is found perilous to resist him: by timorous dealing on our side we haue wonne a mockyng name of silly clemencie and made it no daunger to shrinke frō vs. By his growyng the hopes are on his side: by our forbearyng the feares are drawen to our side. And by this meane our owne politike & worldly wise subiectes & frendes, which are the greatest numbers, flee daily frō vs, make their peace vnder hand with our aduersaries, and still ripen the mis-

chiefes till our state fall rotten to ruine, with small nede of any forreine violence, but one boysteous blast of winde, to ouerthrow the feble stay that we stand vpon. Thence came the Despotes first declining, thence came it that many townes and regions bordering vppon the conquerer haue folowed his fortune and forsak̃ those in whom they saw no hope of stedfast succour.

Bend your selues therfore bytimes, O noble Princes, to take ỹ querell of Christ in hand, to succour your neighbours, to defend your selues, to kepe peril farre of, to preuẽt impossibilities of escape, to win to you the prayse of prudence and fortitude, to do true iustice in succoring against wrongs, & in doing the true offices of noble Princes repellers of vniust violence, and mainteyning the publike faith & societie of men & specially the seruice & religion of God. You haue heard by exãple in other, to whom Mahumet was as depely bounden as to you: you haue heard by the principles of his religion, which he more esteemeth thã the loue or feare of you: you haue heard by the inclination of his affections, and the course of his counsels and doinges, whiche being made by him the

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scope of his life he will not change and so forgoe all his ambitious hopes to spare you: you haue I say hereby & many other wayes heard and vnderstode the case that presseth you. Arme ye therfore with Christian and princely mindes. All Christian kynges and princes haue charge of the Church of God, the defēce therof against infidels & professed enemies of Christian Religion perteineth to vs all. The very lawe of nature hath not onely in rule taught it to be dutiefull one to releue an other against vndue and vnnaturall violēce, but also in example of all ages haue set forth the prayse of such as haue bene the rescuers of mankynde agaynst open tyrannie.

Herefore is Hercules worthyly cōmended as the common patrone of innocencie and the daūter of monsters, the succourer of mankinde, & the destroyer of manslaying tyrantes. Who euer thought him vniust & not most honourable, in that he sacrificed ỹ sacrificing murderer Busyris, & taught the superstitious wretch to knowe straunge blood in his owne body, and such bloud as the Gods required to be shed for purging the earth and appeasing the heauen, and not the bloud of innocentes that

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Busyris by aduise of deuils and deuillish priests had made to flow from his bloudy altars? Who euer condemned Hercules of vniustice, in that he worthily recompensed vile Procustes that ioyed and made pastimes of the mangling of mē, that racked short men to his long bedsteades, & cut of tall men by the measure of his short ones, and so would pike querels for murder by mens not egall aunswering his opinion and fansie? Who magnifieth not the name of Hercules, and vnder title of iustice, in that he slew a multitude of the periured fayth breaking Centaures that defiled ỹ wedding feast with bloud, & had turned the time appointed for mirth, for ioye, for amitie, for securitie of true league and frendship, to querell, to treason, to murder & outrage? Spayne it selfe that sometyme boasted of Hercules pillers, though they haue lost those famous pillers the monumentes of his far extended conquestes, yet they and the whole world kepe in honor the fame of Hercules valiaunce and iustice in that hee slew the thræhedded monster king Gerion, so by antiquitie called and reported a monster with thræ heades, being in deede nothing els but thræ tyrantes the king and hys two brethrē vniustly and tyrannously reig-

reignyng and exercising all crueltie vpon vertuous innocent & godly persons. Who thinketh that Hercules did not right, although he were not that contreyman nor naturall soueraigne of that place, in that hee threw the wicked murderer into hys owne horsemanger to be deuoured, who before had fed hys beastes with men? Eternall are the prayses of noble Constantine, that made iust warre vpon Licinius for hys crueltie to Christians, & after for the same cause iustly put him to executiō of death, though he were by right Emperor of the East & otherwise Constantines egall. The very name of that excellent Constantine (O noble Princes) with remembraunce whence he was, euen out of the famous Isle of Britaine, maketh me to runne out into ioyfull exclaimyng how much (I know not by what instinct from heauen) euen at this present my minde is kindled with persuasiō that God hath ordeined the same Island at this time and of the line of that Constantine to geue vs an heire of Constantines vertue, a spreader of the glory of God and rescuer of his Church agaynst him that vsurpeth Constantines seat, and agaynst his periurous vpholder. After the death of Constantine,

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when the Empire was diuided betwene Constans and Cõstantius, and so by iust right and title possessed, and that Constãtius in fauour of Arrian heresie had banished Athanasius and many godly fathers, Constans though in ciuile causes he had no right nor entermedling in Constãtius dominion, yet to his eternall prayse made iust warre vpon Constãtius and by force cõstrained him to geue sincere safetie and full restitution to his subiectes the true professors of the Gospell of Christ. The like did Theodosius the vertuous Emperor at sute of Bysshop Atticus. The like hath euer bẽn lawfull to Christiã kinges and Princes. And if euer it were necessary, now it is, when not onely many an Athanasius, many an Atticus, and many a noble prince & godly personage lye prostrate at your feete for succor, but also the respect of your owne safetie and of your speciall charge of your owne kingdomes concurreth with their petitions.

Thus as nothyng is more consonant with dutie in respect both of God & man, of religiõ and nature, nothing more commẽdable for charitie, nothing more auayling to honour, so is there nothing more profitable for euery of your states, more

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needfull for vpholding the generall degrée and name of kynges, nor more necessary for eschuing of imminẽt perill to all those thinges that you haue most desire to preserue, than it is to take this querell in hãd for your faith, for your neighbours, for your selues, against the enemy of God, of Christendome, of your crownes, & of publike truth. The degrée of kinges is a most sacred & reuerend office ordeined by God, armed and adorned with lawfull power and maiestie to preserue mankind & common societie. It behoueth all kinges to ioyne together to vphold that estate in the same estimation and reuerẽce, that kingdome may bée estéemed as it is a wholesome ordinaunce for the kinde of man. If a king shall breake common faith and become an open tyrant & oppreſſer of men, without law, without iudiciall order, without all grounde and forme of right, though subiectes may not, yet it behoueth kynges to redreſſe it & to repreſſe the rage and insolẽcie of the defamer and shame of their state, to prouide betimes that kings ware not odious to subiectes, & that particular examples encreasing by contagion to numbers make not the whole degrée grieuous. If Tarquine had receaued due

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punishment by the kyng, the kyngdome had remayned in Rome. If Appius the Decemuir had bẽn iustly chastised & not wantonly defended by his fellowes, the Decemuirate had not bẽn so easily abolished. States are vpholdẽ by vertue and credite, and egall princes for their commõ interest to maintaine the honour and continuaunce of Princes, and to kẽpe it frẽ from hatred of the worlde, haue iust cause and iust authoritie, great wisedome and great necessitie, by naturall and vertuous consent to prouide for the common societie of men wherof they haue the supreme charge on earth, to wype away the staine of their state, to remoue such a wicked king from the earth and from example, and to cut frõ the world and from posteritie the corrupter and sclaunderer of kingdomes and of their sacred maiesties. How much more ought this to be done in case of the defence of Christian religiõ so farre as the secular arme of princes whõ Christ hath armed with the sword & lawfull power is able to aduaunce the suretie of Christes Church? How oft to this end haue there bẽn proclaimed croisadoes, cõmon leagues and cõfederacies entred, noble societies stablished, great voyages at-

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tempted, great promises of heauen proponed, to enlarge the kingdome of Christ in earth, to deliuer not onely the auncient possessions of Christians from wrongfull holdyng, but also and principally the soules of infinite multitudes from the seruitude of Sathan: But here will perhaps be sayd, that howsoeuer my speache may be construed against the great Mahumet, yet the other tyraunt is a Christian Prince, vnder whom and in whoes dominion Christians are suffred to kéepe their religion. I confesse in déede he holdeth the name of a Christian in as hye degrée as may be, but with such heresies and Turkishe mixture of heathen ceremonies, superstitions, and blasphemies agaynst the name and dignitie of Christ, and therwith is such a malicious cruell enemie to Christians, in stopping their passages to helpe one an other, in ministring dangerous counsels to Mahumet, in ayding him with his force, accordyng to the league and amitie that is betwene them, that his name of Christianitie serueth him to no more but to encrease the giltines of his fault, & the iustnesse of your warre against hym, whoes case differeth onely thus much from the

Turke, that in that he ſayth he is a Chriſtiã he hath to all the Turkes lewdneſſes added blaſphemie, & where the Turke is an open enemie, this tyraunt is both an open enemie & traitor to Chriſtian fayth.

Oh moſt excellent Princes, be it euer printed in your hart, that whatſoeuer he be, though he preſume to beare the name euen of moſt Chriſtian, or of moſt holy, or vſurpe the title of pitie or catholike religion, or other like good names, if he perſecute the Church of God, if for ambitious reſpectes he ioyne him ſelfe in ſocietie with the Turk and Chriſtes enemies to further the Turkes inuaſions vpõ Chriſtendome, or to withdraw his owne ayde from the common cauſe of Chriſtians, if publike fayth do not holde him, if law of nature and humane ſocietie be no bonde vnto him, if the word of God bee not the rule of his religion, if he kill or oppreſſe his ſubiectes or hys neighbours for being Chriſtiãs, and for profeſſing the ſame according to ỹ rule of Chriſt, as this prince hath done, he ought to bee in your iudgement, as he is in his owne practiſe, a heathen and publicane, one againſt whom your ſwordes ought to be iuſtly drawen for that you beare them not in vaine, and in vayne ſhall you beare them and deeply

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aunſwere God for vaine bearyng of thē, if ye vſe them not to defend, to ſuccour, to reſcue the Churche of Chriſt. And by the way in the example of this falſe Chriſtian the Deſpote, I beſeche you note one thing. The daunger of leagues and ſocieties with infideles. Surely it was no law of ceremonie, but of the hye wiſdome and eternall policie of God, that his people were forbidden heathen mariages. The great fall of wiſe Salomon to deepe idolatrie by that meane ought to bee a terrible paterne to you all in that caſe, & to warne you not onely that it is daungerous but alſo vnlawfull to couple your ſelues in bondes of mariage with open heretickes or infidels. It is a hye pride in your owne ſtrength & a hye preſumption againſt the will of God to truſt that ſo matching, you ſhall be able to reteine your fayth. Salomon was wiſe and could not do it, & was the rather by Gods mercy to you, deſtitute of Gods grace to him, to teach you to beware by his example. After that the Deſpote had geuen his daughter Cathaguſina in mariage to Amurathes, the frendſhip of the tyraunt, the loue of his daughter, the ambitious pride of ſo hye alliance, common conferēces of counſels

and affaires, transported him by little and little from fayth to opē falshed and enemitie against Christ & Christians. So great a thing it is to yelde a little in maters of faith and seruice of God, as if it lay in our selues to qualifie the sincerities of truth, whereupon the grace of God by litle and litle destituting such yelders and dispensers with them selues in maters of God they become at lēgth indurate and desperate, and voyde of all vertue and sense of God. O noble Lordes beleue it for a most certaine truth, recorde it for a most necessary admonition, that he hath not the religion of Christ that feeleth it not. And hee feeleth it not that doth not together feele with other Christians the hurtes & daungers of the body & mēbers of the Churche of Christ. Nature hath told you how the difference betwene doyng wrong and not preseruing from wrong if you may, is so small as they be both subiect to the title & gilte of wrong euen in a priuate person, much more in those whoes office lyeth in power and in charge to defend, and to that end was ordeined. When a Christian after shipwrack, naked and destitute of ordinary meane of succor, wrastling in the waues for his life, his forces wasted with

labor

labor of ſwimming, his body filled with bryne of ſea, is by the worckyng of the winde and water driuen nere the ſhore, where you in ſafetie ſtand and behold his wofull caſe and daunger, & that therupon his tyered ſpirites do of your preſence gather ſome hope, and with recollecting hys vttermoſt remayning force draweth together ſo much ſilly ſtrength as by ſigne of hand ſtretched vp, or by voyce ſtrained forth, to call to you for helpe, and that the throwing out of a rope, or reaching of a poale may ſaue him: how will you anſwere him that made him if you ſaue him not? will you be thought to haue humanitie in you and refuſe to releue him? will you boaſt of Chriſtianitie and not be moued with pitie? will you vaunt of your religion and ſo fowly defame it? will you thinke that any man can in fayth beleue that you haue faith when you ſhew it not in the dedes of mercy & charitie the true frutes of faith, ſpecially to thoſe that be of the houſhold of fayth? Will you pretend that Leuiathan & hys ſea monſters, that ỹ Whales and Haddocks will be offended, that in ſauing the man you bereued them of their pray? Wil ye allege that it weare wrong to ỹ fleſheating fiſhes that by your

helpe ỹ Christiã was not deuoured? But what if the case were such, as the case is in dede, that on the one side a monster of sea pursuing the man did threaten to eate vp your Goslings and your Ducklinges, when he findeth them swimming on the water vnlesse you suffered him to eate the man, and on the other side the powre mans father the King of Kings & Lord of Lords that hath your life and death and the vniuersall change of all thinges in his power and at his beck, shall stand ouer you, and shall say vnto you, vnlesse you help thys man my child, your brother if ye be mine, I will presently tomble you from the fase shore that you stande vppon, I will geue winges and feet to the monsters that now pursue this sely creature in their owne element and dominion onely, I will bryng them to land, I will geue them strength emeane to pursue you there also till they rote out you and yours: what would you then do or not do? whom would you then chose to please or displease: which threatē or peril would you rathest shun or aduenture: It is not hard to coniecture what choise you would make, if these thynges were thus presētly before your eyes: why make you not the like choise, when the

same

ſame thyng is preſent to your vnderſtanding: Surely it cã haue no cauſe but lacke of fayth, that concerning God we confeſſe more in mouth then we fele in bælefe: we cã be content to affirme religion and conſcience to make other for religion and conſcience obedient to our authority, and ſhal we our ſelues againſt religion and wythout conſcience neither haue pitie of Chriſtian men for whom our authority is ſtabliſhed: nor ſhew loue or feare of God by whom it is ordeined. But admit that our ſelues were in lyke perill with the poore man, and the daũger ſo egally conioyned, that we muſt either be ſaued or periſh together, what would we doe? When the whole ſhip of Gods militant Chirch ſtandeth in this likelyhode of extremity, whẽ our ſelues are ſayling in the ſhippe ready to burſte wholye in pæces, will wée ſtill ſlæpe and be wanton? Death is certayne to you all, and this life muſt haue end, & in the ending of it a battell at the paſſage muſt be foughten with the mightie enemie of your ſaluation. It can not be auoyded but it muſt be tryed, it can not be eſcaped but you muſt periſhe if you bée not ſtrongly armed. At your dying houre (O noble Princes) that houre I ſay that en-

deth the estate of all princes and subdueth thē in equalitie with all men to the hyest Prince, when the daunger is most great, naturall strength most feble, and diuine ayde most needefull, be sure of this that Sathan shall then most fiercely assayle you, he shall querell with you vpon your great accompt, he shall so charge you with great faultes, that hee shall not omit the smallest default. Iudge your selues therfore that ye bee not iudged. Charge your selues now to amendment, that ye be not then charged to dānation. Imagine your selues now to be in such case as ye are one day sure to be. Suppose the houre come when you are to yeld your spirite & your power together, when you lye in languor of dying, in sharpenesse of paine, & in expectation of the imminent iudgement of God, and that now as then Sathan shall in hys vgglyest maner present him selfe vnto you, and shall say thus: O ye sometime great Princes, and now the more burdened because ye were Princes, bethinke you what you haue done and not done, and acknowledge the iustice of God in your damnation now present and not to bee auoyded. I let passe your priuate faultes against Gods commandementes.

Come

Come to the greatest. You know Christ him selfe did set on his left side, and sent into eternall fire, those that in nede did not releue him, with clothing, with lodging, with fode & comfort, pronouncing that vncharitablenes to haue bẽn shewed to him selfe, when mercy and succor was not extended to one of the poore ones that he had commended to their mercy. What shall he say to you that haue withholden your due ayde not onely from one little one but also from hys whole Church, frõ the defence of hys whole religiõ and people, & not that onely, but when you might haue holpen their miserie, you haue not onely suffred them to be spoyled, robbed, and slaine, but infinite multitudes of thẽ, their children and posterities to be thralled to a false fayth, to be caried captiue into heresie & the kingdome of Antichrist: Doe you think to sit in heauen & see whole armies, whole nations goe to hell by your fault: If blod aske blod, what vengeance shall be due to the instruments of eternall death: What shall it auaile you to haue kept your owne kingdomes in quiet and good estate for a little lesse or more than xx. yeares, and by your default to be gilty of all the infinite mischeues that you haue

without compassion and succor seene amõg your neighbours, and without prouision shal succeed after you in your own realms and dominions? When Sathan shall lay this to your charge, what shall be aunswered? you can not defend it nor excuse it. Will you runne to mercy? hee will run betweene you and the mercy gate, and tell you it is denyed to the vnmercifull: Will you allege that heauen is due to those of the Church of God? he will bring for witnesse against you the very Church of God it selfe that you haue destituted and forsaken it, I will not say betrayed it? Wyll you thinke to be holpen by fayth, and the promises of the Gospell? he will say you haue no fayth, & the promises of the Gospell belong not to you: for he will bid you to shew your fayth by your deedes, he will charge you that infidelitie hath beene aduaunced by your meanes, and the fayth of Christ and truth of his Gospell defaced by your sufferance, and you haue so dealt in the cause of fayth and of the Gospell as if you felt no zeale thereof. What shall remayne to you in this case? Thẽ shall you feele a passion if now you will feele no cõpassion. The sensiesse beholding of the distresse of the Church of God, wyll rayse

such

such a sense of miseries, as shalbe able to receaue no comfort in horror of the paine that will haue no end. O how deepely it will then be wished, that all treasure, all trauell, all pollicie, all aduenture had ben employed to the seruice of God, and the successe committed to his goodnes. O how ruthfully will wantonnesse be bewayled, idlenesse lamented, sparing detested, lust lothed, & liking of lyfe hated? O extreme danger when so great burdens are layed vpon the weakest tyme, when presumption differreth good doing to the late and latest houre. Now is the remedy. Now noble princes so reigne that ye may euer reigne, both in fame & blessednesse, in the world and after it: so liue that ye may neuer feare to dye, which shall be, if ye shall so do in life whiche is but a way to death that ye may yeld to Gods mercy a life spent in his seruice, that the prayer of Gods Church may prolōg your reignes, testifie your faythes, and commend your soules. But see the mischief, see the suttletie of Sathan. The selfe same deuill that will then charge you with not doing, doth now withhold you from doing. He that then will threaten you with damnation, doth now moue you to deserue it.

The

The selfe same deuill that will then say vnto you to put you in terror, you betrayed the Church of God, doth now say to you to bring you in error, that you owe no such duetie to the Church of God. The selfe same deuill that will then obiecte agaynst you that in not shewing your dædes to the helpe of Christians you haue shewed that you haue no fayth, doth nowe say vnto you, if you helpe Christiãs you breake fayth. O wretched entanglemẽt. O crafty Deuil. He holdeth you snared with pretẽse of fayth least you should do any thing in defence of fayth. He sayth your late league with the infidell doth tye you, by promise, by articles, by publike attestation, by othe, so that howsoeuer your neighbours næde requireth, howsoeuer your owne daunger craueth, howsoeuer Gods seruice commaundeth, how soeuer charitie, how soeuer fayth, howsoeuer Religion, howsoeuer wisedome, howsoeuer honor, howsoeuer the proper dutie and office of Princes and Christian Princes aduiseth, you may not fall out with Mahumet, you may take no parte against him, you may succour none, no not your selues, whõ he would haue destroyed. Hee telleth you that we

are

are not comprehēded in the league, there is no expresse capitulatiō to comprise vs, you may not therfore for vs interrupt the reach of his purposes, bee they neuer so cruell, neuer so faithlesse, neuer so daungerous to the vniuersall Churche or to your seuerall lines, subiectes, and kingdomes. Recorde (O noble Princes) the truth of the league betwene him and you. Obserue all leagues iustly, for so becommeth Christians: but iudge all leagues truely, for so behoueth Christian gouernors. Wey your league with the mynde that you made and vnderstode it, kæpe it with the fayth that you promised and assured it. You remember well I am assured, what meanes procured your league, what purpose did further it, and what trust and minde concluded it. You know how your noble vertues haue geuen succours to vs your Christian neighbours, and therin you haue not onely charitably done vs good, but wisely diuerted perill from your selues. It pleased almighty God that vsed your honourable ministerie in defence of his Gospell and Chirch, so to prosper the procedinges that good forme of peace ensued. Which as it was on our part for the benefite of Christen-

dome

dome embraced, so on the tyrants behalfe it was most fraudulently meant & most vntruely obserued. Hee first concluded peace with vs in Epirus and Rascia, hoping to haue vsed our aydes against you. To that end he procured the siege of Scodra, wherin he set Christiãs against Christians, that he might fede him with ioy of the destruction on both sides. To that end he made offer to me and to the other princes in Epyrus & to the Lords of Rascia to permit to vs & them the free vse of Christian Religion with his good contentment, if we would haue ioined in seruing him against you. That article we refused, wherupon he hath certenly holden vs for impediments to his purposes agaynst you. But finding that while your aydes were redy to succour vs in our necessities, and our seruices thãkfully ready to withstand all perils that might be intended toward you, hee practised to snare you wyth league, that you might so be withholden from releuing our liues or reuenging our deaths. He pretended great wearinesse of warres, of waste of his countrey & people: and a great desire of rest and quiet, wyth singular ioy that in part he had allreadye obtained and tasted the sweet frutes of de-

sired

fired peace. He made vs the meanes to perſwade ỹ peace, he made vs to tell your miniſters as from him what zeale and affection he had to cheriſh vs, and that for this cauſe and for aſſurance of our ſafetye, and our peaceable enioying the quiet of our conſcience, this peace ſhould be the bond and pledge, which hope he confirmed with infinite circumſtances and meanes of credite. With this truſt, and for the benefite and ſecurity of the Church of God, and with this vnderſtanding of Mahumets affection you made the peace. This was the cauſe and this was the purpoſe therof. You were not vanquiſhed in battel, you were not forced by any feare or neceſſity to take any diſhonorable compoſition at his hand, to the preiudice of your fayth, religion, or honor, or to a neceſſary conſtraining of you to forſake the cauſe of Chriſt and the querel that had already ſo much coſt you and yet ſtil ſo much importeth you, you know you were not driuen to any ſuch neede. Your conſcience can tel you that you made the league onely vpon theſe good ſemblances on his part, to preſerue the Church and not to be cõpelled to deſtitute & betray it. Reach into your own hartes I beſeche you, and let euery one of

you

you recorde wyth himselfe, whether you would haue made that league if hée had said vnto you before hand that which now hath followed, if he had said vnto you sincerely I haue made peace with ỹ Christians at home and nere me, I haue testified it, I haue sworn it, I haue boũd my blod, my coũsel, my Iustices, my officers & subiectes, with oth & charge to kepe it, I haue subscribed it, I haue proclaimed it, I haue set forth edictes for obseruing of it, I haue punished breakers of it, I haue defaced the monuments of former discordes and vnkindnesse, I haue tolde you that I séeke and assent to league with you & thẽ that both I and they and you may enioye quietnesse with ech of our consciences as we are perswaded, I will now ioyne in bond of amitie with you, but so sone as that is ended, I will kéepe no fayth wyth heretickes, the Rascians whom you haue ayded shall dye for it, ỹ peace that I haue proclaimed with that secte of Christians shall be dissolued, the permission of vse of their religiõ shal be reuoked, great Mahumet my Prophet & lawgeuer shall be serued with their blod in peace, & the league that I now make with you shal remaine, & it shall remaine to binde you neither to

assiste

assiste nor to relieue such of them as shall escape my hand, nor to hold vp a side that may any way assist you if you haue neede hereafter: If I say he had plainly thus told you, would you haue entred into any such league? Search your cõscience & let it informe you. If you wold not haue made it you had so vnderstode him, surely neyther did you make it with vnderstanding that it should be frée for him so to doe. If thé the cause of league directly vnderstood betwéene you both, and so layd open to the worldes iudgemẽt, was to haue peace for the Church, for religion, and for the politike estate on both sides, then who so breaketh that purpose, and by innouatiõs layeth the other open to fraude and daunger, that is he that hath dissolued the league, that is he that hath vndone the knot, and with his vniust doing agaynst ỹ meaning and apparaunt cause of the league he hath iustly armed you to withstand his treasõs and in vayne complayneth that you be tyed by the wordes of the league. Remember I beséech you his other doings against your safetye, euen in ỹ ciuile part of your charge & authoritie. It is well knowen to you that though hee forbeare to auow attemptes, yet he ceaseth not to make at-

temptes against you. Wherto sent he secret assistance to vphold a faction in your nearest borders to your perill? Why promised he money, men, munition and other sinewes of warre to the disturbers of your state? why ioyneth he dayly in practise wyth your deadly enemies? Doth he it to other end than to destroy you? Why throweth he the blame vpon other whom he cherisheth, and by whō he is gouerned? Doth hee it to any other ende than to deceiue you? If then you were deceiued in the making of your league, shall it not suffice you to pursue & obserue the cause and true purpose of the league? and shall it be frée for hym agaynst the minde and appearing purpose therof to murder your frendes and vndermine you? & the cause of the league so destroyed by himselfe, shal it not be frée for you to defēd your selues? & shall it not be frée till it be too late? I leaue to Diuines, whether you may make a league against the church of God or no, but I holde vpon commō right and nature, that if a false Prince beyng in league with an other tyrant, with articles therin expressely contained to destroy certaine godly Princes, do make peace with one of the good princes, and after with the

other

other of them, pretending and so making it vnderstode that this peace is made for the suretie of both the good Princes, without whiche perswasion the second good prince would not haue entred into league to forsake and betray the first, and afterward the tyrant by treason inuadeth and murdereth the first good Prince, and publisheth that he lawfully did so, notwithstanding his peace sworne to him that he murdered, because (sayth he) the articles of his first league with hys fellow tyrant so required, & that he holdeth not him selfe bound to keepe faith wyth the other: Whether this be proclaimed in word or in fact, it geueth warning to the second good Prince to loke to himselfe, & libertie by all meanes (of which sometimes inuasions is one meane both lawfull and necessarie) to represse the rage of the tyrant, to saue the remnantes that haue escaped his crueltie, & by force to withstād his attēptes & purposes. If after a league made, new iust cause of warre be geuē, that new cause bindeth him that gaue it, & geueth libertie to the other to vse lawfull force against him. It is iust cause of warre for a Christiā prince against a heathen or hereticall tyrāt, if the tyrāt inuade the Church

of Christ & do any attempt to the hurt of the Christiã cõmon weale. Since the last league betwene him & you he hath murdered Christians, he hath invaded your neighbours dominions, he hath done many new outrages to the oppressing of the Church of God and to your euidẽt daunger. If hee had bẽn a Christian Prince with whõ your league is made in respect of defending Christẽdome, and he had afterward renoũced Christendome and become an Infidell, had not the intent of your league bẽn so disappointed as such an alteration of his estate had set you at libertie by armes to defende the Church of God: If he were a heathen with whõ your league is made, vppon pretence to geue peace to Christẽdome, and he afterward by new murders and innouations bring new danger to your selues through the sides of your Christian neighbours, is not the purpose of that peace so defrauded, as you may take this fraude and violence on his parte for a iust cause of resistance and reuenge on your part, without being tyed by league to him against whõ may iustly be said that in vaine he seeketh to be shielded vnder the law that himselfe hath broken: It is not free for any to er-

acte

acte all faith and kéepe none. Fraude and deceit geue iuſt defēce to no má. A Church robber ſhall in the ſame Church haue no ſanctuarie, a peacebreaker can not win thereby libertie to haue the protection of peace with frædome of war. Awake therfore (O noble Princes) and ſée your daūger by ours, his falſehed by his factes, and your neceſſitie by both his and our exāple. And now when you haue ſéene what néede you haue, what right you haue, what charge you haue, and what frée autoritie you haue, and that thereby you be armed, now conſider what ſtrength, what meane, what commoditie and what eaſe you haue to doe it. Firſt almighty God ſhalbe your defender if you will defend your Chriſtyan neighbours in charitie, & your charge in iuſtice. The tyrant is hated of his own ſubiectes: plague & famine already purſue his land: the frendes of the murdered, and the remnantes of thoſe that feare to be murdered are ready bent to all occaſiōs agaynſt him: the furie of conſcience wyth conceiuing continuall preſence of their ghoſtes that he hath ſlayne haue him in dayly chace and amaze him both day and night: terror of giltines and the face of hel leaue him no quiet nor aſſurance: his ex-

treame cruelty maketh desperat necessity without yelding, in those that shall stand against him: the defence of murder & mischief is so odious that he can not gather an army to trust vnto, but mingled with such whose hartes in their slayne frendes he hath galled, or whose courage so euill a cause abateth, or whose guilty mindes with him the like terror vexeth and apalleth: after the destruction of a hundred thousād mouthes by murder, vittail is dearer and scarcer, and not to suffice the remnaunt of his people: Gods wrath a thousād wayes doth shew it selfe. Eternall honor shall follow the reuengers of the breach of cōmon fayth, the rescuers of the church, the sauiours of the afflicted, the preseruers of the godly, the subduers of mōsters & miscreantes. Wherfore (O noble princes) haue pyty, haue compassiō of princes, of Christiās, of men, that humanity, religiō, & honor, may cōmēd you to eternall fame & to the fauour of God. That ye the succorers of many a fatherles infant may liue to see your childrens childrē in ioy & not beare the curse of God to dye without heire that may be the comfort of your selues & staye of your realmes, that ye the deliuerers of true religion to present tyme and posteri-

tie

tie may presently liue in the good grace of God, and leaue to posteritie a blessed remembraunce and not a defacing of your present good doynges with calamities to succæde for lacke of prouision, that when ye haue liued happily ye may dye ioyfully, and not feele the daũgerous tentations that Sathã at your last houre shall assaile ye with, if Gods people shal perish which you might haue preserued. Let our case moue ye to mercy, let your owne case stirre ye to wisedome, let the case of your kingdomes raise ye vp to iustice, let the case of God and hys Chirch kindle you in zeale. Hope not alway for miracles, least they iustly fayle you for tempting God, or if they fayle you not, they iustly damne you for not seruing GOD. Draw the sword that God hath geuen you for him and his people, against Antichrist and the enemies of God and his Gospell. And so almighty God preserue you, gene you victory, honor, and eternall blesse.

¶ A notable example of Gods vengeance, vppon a murdering king. Written in Latine by Martine Cromer the writer of the hiſtorie of Polonia, and is to be founde in the xxxvii. page of the ſayde hiſtorie as it was printed at Baſile by Oporine in the yeare of our Lorde 1555. wyth Charles the Emperours priuilege. Truely tranſlated according to the Latine.

Popiel the younger.

AFter the Funerall ſolemnities of Popiel ended, his ſonne of the ſame name, being vnder age, was with the vniforme aſſent of his vncles and of the nobilitie, ſet in poſſeſſion of the kingdome, they all by othe promiſing him their allegeance. The gouernaunce of the young kinges perſon, and the adminiſtration of the common weale was committed to certayne

tayne of his vncles that were thought moſt mete for it. They were continually in the Court, and euer at the Princes elbow. They heard and determined cauſes and controuerſies, and did in no point leaue the common weale vnſerued, vntill the kyng himſelfe was hable in perſon to doe the publicke affayres, or at leaſt ſo long as hee would ſuffer himſelfe to bee gouerned by their aduiſes. For when he came to bee a ſtripling towarde mans eſtate, whiche is the moſt ſlipperie and inclining age to licentiouſneſſe and pleaſures, hee beganne by and by to liue after his owne fancy, to deſpiſe the admonitions of his vncles, to take counſell of young fellowes of his owne yeares, and with ſuch youthes to vſe banquetinges and long large drinking feaſts, to ſpend out whole nights in brothel houſes, in daũſinges, in playes and dallyance with yong women: and then glutted with ſurfet and lechery, to ſlepe the moſt part of the day, to neglect the common weale and hearing of cauſes in iudgment, and poore mens ſutes: he became vnapt to any good actions, witleſſe, doltiſh and blockiſh, and ſo ware contemptuous to all men, in ſo much as he was commonly in ſcorne cal-

led Choſtek, beſide that his diſſolute and vile conditions were further encreaſed in deformitie with a thin heare vpon his hed and beard, ſuch as commonlye hapneth to vnchaſt perſonnes. His vncles with the reſt of the nobility conſulted together how this diſſolute life and deſperate licenciouſneſſe of their Prince might be reformed. They prouided him a wife, a very beutyful Mayde, the daughter of a Prince of Ducheland. And it ſemed to them likely that ſhe a couetous and ambitious womã, would haue reduced her huſbandes life to better temper from prodigality, and wold haue ſhaken from the ſluggiſh dull beaſte his drowſines. But it hapned otherwiſe, for he both abated nothing of his former diſorders and wickedneſſe: and ſuch faultes as he before was frée from, he now lerned of his wife and added them to his other lewdneſſe. For both he became more couetous, and ſold iudgmentes, honoures & offices: and where he could not ſtabliſh his kingdome by vertue and worthineſſe, knowing him ſelfe ſo gilty of daily enormities, he laboured to atchieue it by pride and crueltye, and coueted to be feared of his ſubiectes, whē he liſted not to deſerue to be beloued. And all this he did by pro-

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uocation of his wife, & she taking the doing and profite into her own hand. Shee hauing once tasted the swéetnesse of dominiō and gaine, and despising the base hart of her husband, had by her womannishe craftines conueyed the whole gouernance to her self. And specially when she hauing borne hym two sonnes, Lechus, & Popielus, was once become a Quéene mother, she held ỹ wanton weake hart of her husbād fast boūd in awe of her loue, & so perswaded her selfe to make her authority in Poleland to stand firme and fast for euer.

One only impedimēt stode in her way namely, the fauor and credite of the kinges vncles among the commonalty which they had atteined by vprightnesse of lyfe, grauity and wisedome. Them she feared: them (for their sometime gentle admonitions, sometime for their frée and playne rebukinges) she deadly hated: Their very secret conscience she stode in dread of. And therfore she practysed as muche as shee could possibly, wyth fayned quarrels to bring them in suspition and hatred. Shee perswaded the king that while they were aliue & in safety, his crowne should neuer sit assuredly and fast on his head. And if he minded to kepe it himselfe and leaue it to

his

his children, he must needes dispatch hys vncles out of the way. If he himselfe had not the courage to doe such an acte, she bade hym commit it to her to compasse, saying, that though they passed her in armour and true force, yet she was better furnished then they with subtile inuentions. She promised to bring it about without any offence, yea or any suspition of the people. Wyth which her persuasions shee easily drew to the worser parte the weake and fearefull hart of her husband. Thus they entred into deuise for the murdering of his Uncles. The king fayned himselfe to be grieuously and dangerously sick. Hys wife caused his Uncles (whom she had appointed to the slaughter) to be sent for in the kinges name. They came in hast, and in great heuines stode about the sick king and comforted hym, he with groning fayned himselfe to be very sore sicke: hee told them that it was reueled to hym from the Gods that the end of his life was at hand: he againe and againe committed his wife and pore orpheine children to their trust and tuition.

All the Court was filled with noyse of the Quéenes womanish howling, sobbing and lamẽtations: preparation was made

for

for the funerals by the kinges owne commaundement. The day thus spent, when it drewe towarde sunne setting the kyng as one euen presently ready to dye, mynding to take his last leaue of his Uncles, spake to euery of them flatteringly by his name, and in token of his loue and good will toward them all he commaunded, to be brought a poysoned cup of drink which he had prepared for the same purpose. He fayned himselfe to drinke to them, but he onely blew away a litle of the froth in the middest, and scarsely touched the drinke with the vttermost partes of his lippes. When they had all dronke and pledged him in order one after an other, hee fayned himselfe to bee heauy and disposed to slæpe, and that he would fayne take some rest. They reuerently toke their leaue of the kyng and departed. The poyson once cõceiued in their stomakes possessed their vitall partes, and forthwith they fell distraught of their wittes, and raging with great torment fell downe and died.

The Quéene beyng immediatly informed thereof by her espialles, commaunded the dead carcases of the noble men to be throwen abroad vnburied, Shé caused it to be published by Proclamation, that

they

they had conſpired againſt the life of the king their kinſman & frend, which had ſo wel deſerued of them, and that they were therfore by the euident vengeaunce of the Gods ſtriken with ſodayne death. Although the blacke ſpottes of their bodies, and their bowels burſting & guſhed out of their bellies gaue manifeſt proofe of poyſon, yet for feare of the tyraunt (whiche now no more fayned any ſickneſs or feare of death) no man durſt openly lament ſo vnworthy deathes of the good noble men.

But the maieſtie of God ſuffereth not ſuch horrible factes to bée long vnpuniſhed. For out of the putrified carcaſes came Rattes of monſtrous byggeneſſe, whiche purſued through fire and water, which way ſoeuer he fled, the vnnaturall murderer, with his vile wife, and his childrē. No defences of dores and ſtoppes auayled him, nor no ſuccour of his garde and ſeruauntes endeuours to driue them away. At the laſt, all perſons flying from him, his ſonnes were firſt deuoured, and then his wife, and laſt of all himſelfe vnhappy wretch was with paynefull ſlow death miſerably cōſumed in the Caſtell of Cruſwike. And ſo his owne fathers curſe fell not in vayne vpon hym. This happened about the yeare of Chriſt 823.

¶ The ſame hyſtorie reported alſo by Mũſter in the 895. Page of his Coſmographie in Latine. Wherein he not ſo largely declareth the treaſõ, but more amply expreſſeth the vẽgeance of God in puniſhing therof.

HE being left by his Father within age, his Uncles gouerned the kingdome, tyll he came to full age and maryed a wyfe. Afterwarde while he was ſitting at banquet, tipled with wine, bedecked with garlandes, ſmeared with oyntmentes, all diſſolute with ſurfet and royot, he was ſet vppon by exceeding great Mice that came out of the dead carcaſes of his Uncles, whome he and his wife had murdered by poiſon. They with furious eger byting aſſayled at his banquet the tyraunt and hys wyfe and children, his garde labouring in vayne to driue them away, becauſe when the force and ſuccour of men was tyred, the Mice continued day and night vnwearied. They made great rounde fiers, and within the compaſſe therof they ſet Pompilius

pilius, and his wife and sonnes: but the Mise ranne through the fire and ceassed not to gnaw the vnnaturall murderer. At length they assayed an other element. They conueyed Pompilius the murderer of his Uncles; with his wife and children in shippes into the middest of a great lake: but the Mise vncessantly followed them, and eate through the bordes of the shippes, in so much that the water comming in at the holes, they were in daunger of sinking, wherefore the Mariners fearing to be drowned, conueyed the shippes to land, from whence an other company of Mise ioyned with the first, and more fiercely assayled him. They that defended him seyng this, & acknowledgyng it to bee the vengeaunce of God, fled away.

Pompilius destitute of his succours, withdrew himselfe into an hye Tower in Cruswicke, whether the Mise furiously ranne and clymed vp, and consumed and deuoured his two sonnes, and his wife, and wicked Pompilius himselfe. Behold there is no power nor counsell agaynst the Lorde.

FINIS.